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Jacob Brafman. Kagal's book. Volume I

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- **Abstract:**

Reading this book, you will constantly catch yourself thinking that you are reading the current chronicle of the day stylized under the 19 th century. And that's not surprising, as it is. all that Brafman warned the Russian government at the end of the 19th century was being revived in Russia with renewed force. Please read this book carefully and thoughtfully and you will understand all the events taking place in the state, and all the actions and inactions of governments and presidents will receive their clear motivation. It will become clear to you where these "politics" lead the country and the people and who actually leads this process. If you, reading this book, find any false information in it, you can happily report this fact (with your evidence, naturally) on the website <http://cagal.clan.su> or by e-mail a2225011@yahoo.ca . All detected grammatical errors please report to the address a2225011@yahoo.ca in the form: the number of the chapter, the paragraph is so-so, the error is so-so. But do not forget that the text preserves the grammar and style of the XIX century. We will be very grateful. Pleaser reading

James Brafman

KAGHALA'S BOONE. Volume I

The World Jewish Question.

<http://www.rulex.ru/01020710.htm> Brafman, Yakov Alexandrovich - writer on the European question (call 1825 - 1879). Born into a Jewish family; at the age of 34 he received Orthodoxy. In 1858, during the passage

of Emperor Alexander II through Minsk, he submitted a note about the Jews, for the explanation of which was summoned to St. Petersburg; in 1866. published in the "Vilnius Bully" article "The view of the Jew who adopted Orthodoxy, on the reform of the life of the Jewish people in Russia", where he proved the harm of Jewish self-government. In 1869. Brafman published the book "Jewish Brotherhoods" and then "The Book of Kagala", which gave rise to extensive polemics in the periodical press and withstood four editions (V., 1869; St. Petersburg, 1875, 1882, 1888). The Book of Kagal consists of a translation of a genuine collection of decrees of the Minsk Jewish kagal of the late 18th century and from the preface in which Brafman, not mentioning the abolition of the kagal in 1844, tries to prove that the Jews constitute a state in the state. The Book of Kagal and Brafman's later speeches in the periodicals contributed to the growth of anti-Semitism in Russia. The last two, supplemented editions of the Book of Kagala, as well as its translation into French, were published after the death of Brafmann by his son Alexander, who, with his note on the Jewish question, influenced the works of the Committee of Jews in 1881-2. - See. "Systemic Index of Literature of the Jews" (Sp., 1893).

James Brafman

KAGHALA'S BOK

Volume I

The World Jewish Question.

Preface from the publisher.

This book is not even in the open collections of the Library. Lenin, but it is in the library of the U.S. Congress.

Your attention is offered the 3rd edition of the "Books of Kagal" by Y. Bruffarman (All-Jewish question) / edited by A. Bruffarman - St. Petersburg, 1888.

It's a two-volume. The first volume is actually the book itself on the 372 pages. The second volume is the translation of more than 1,000 kagal documents on 479 pages.

Jacob Brafman's Book of Kagal was published in 1869. Around it immediately flashed a fierce polemic. Historian of Jewry N.S. Grave wrote in the "Russian Archive": "The book of Brafman for the first time opened Russia and the whole Christian world, (...) That the Jews, who were considered oppressed, arranged, within their terms of the tidings of the present (secret) kingdom of Israel, divided into Kagal districts with the Kagal administration, ceined with despotist power.

The Book of Kagala was once in all the specimens that were in Mr. White's bookstore, in Odessa, was bought by one rich Jew to stop her conversion in public, about which it was printed in the "S.-Petersburg Vedomosti" of 1870, N 286, on the 2nd page. in the article "Jews in Odessa".

The situation almost repeated with the reissue of the Book by IAW (Ukraine) after the next coup d'état - it is impossible to buy a book, on the Internet its electronic version also is not. (There is only the first 40-page edition, with the subtitle "Application to O.Platon's book "Tern crown of Russia" with minor abbreviations", and you can freely download in all electronic

libraries.) We decided to fix this situation and originally posted it on the website <http://cagal.clan.su> and now offer it in versions of DOC and PDF. The third edition of the "Kahal Books" was published under the editorship of Alexander Brafman, the son of the author of the Book, and contains not only significant additions to the original text of the book, but also recommendations to the Russian government how to really destroy the kalalas in Russia. Unlike the first edition, which bears the subtitle "Materials for the Study of Jewish Every Childhood," this edition came out with the subtitle "The World Jewish Question", which in itself determines the change in the very essence of the book.

If the first, widely distributed in the Internet, the publication describes only certain non-fast everyday and behavioral traditions of Jews, then in the 3-rd edition these sketches are supplemented by historical material and statistical data of various studies of the catastrophic economic situation of the local indigenous population (within the "dayment of the "dayment") under the yoke of Jewish kahal, or as they are now called Jewish communities.

In the 3-rd edition of the Book of Kagal, it is very argued that Jewish kagal is a mortal danger for any state. It is proved that the Jews everywhere form a "state in the state", that is. They create their own state with all authorities and infrastructures within each state. And the purpose of this "internal" Jewish state is to suck all the vital juices from the country that sheltered them, to detaminate it, the deck and the destruction of its population.

After the coup d'état of 1985-1991, Zionist organizations were activated on the territory of the USSR, which ranked under various "funds", "human rights organizations", "institutes of public opinion research", etc. The goal of these parasites is the same - the revival and strengthening of the Jewish communities (Kagaols) and take control of all life in the country. How the capture of the country by the Kagalami takes place in a very detailed and absolutely reasonably shown and proved in this edition of Kagall's Books. Reading this book, you will constantly catch yourself thinking that you are reading the current chronicle of the day stylized under the 19 th century. And that's not surprising, as it is. all that Brafman warned the Russian government at the end of the 19th century was being revived in Russia with renewed force.

Please read this book carefully and thoughtfully and you will understand all the events taking place in the state, and all the actions and inactions of governments and presidents will receive their clear motivation. It will become clear to you where these "politics" lead the country and the people and who actually leads this process.

If you, reading this book, find any false information in it, you can happily report this fact (with your evidence, naturally) on the website <http://cagal.clan.su> or by e-mail a2225011@yahoo.ca .

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A pleasant reading

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Die Juden bilden einen

Staat im Staate.

SCHILLER

From the publisher.

The epigraph of these works was Schiller's words: "The Jews form a state in the state", that is. It is claimed that Jews represent an independent organism in the state, and divided within and separate from the outside.

The consciousness that it is in this phenomenon, in the internal unity and external isolation of the Jews, that lies all the evils of the Jews and for the state of their shelter, and for the indigenious population, which are resolute to all governments that have fallen to the historical need to fight the Jews. But the governmental measures of the most opposite nature, taken to destroy this isolation and isolation, have not yet been destroyed anywhere in the state.

Repressive measures (Spanish et se, etc.) Governments) not only did not crush the Jewish kingdom, but, on the contrary, served as cement to its internal strengthening. In turn, the most liberal principles of 1789, which recognized the Jews as full and equal citizens of France, did not save the French government from necessity already in 1808. It is a serious idea of the new citizens of the Mosiev law, and the movement of 1880. Against the Jews in Germany clearly indicates that equality is not able to resolve the Jewish question.

Unfortunately, the lessons of history are soon forgotten; the failure of both measures taken at different times by different governments in relation to the Jews must clearly show that neither the derecreation of civil rights nor by giving their Jews in full cannot even yot change in judibility, and even more so to destroy its centuries-old unity and isolation. It's not about the rights here. To resolve the Jewish question, other measures and other means are required to recreate the inner system of the life of the Jews, measures that, of course, were not indicated by the Jews and so far no government has been practiced by the peculiarities of this system.

Kagala's book for the first time represents the political organism in its modern form, although scattered, without national territory. Kagal's book reveals that this organism does not hold on to its own, inherent in its inner forces, but by artificially supported, external means, that he is not alive with sympathy and support of the Jewish mass itself, but by the system of a strict external organization; that this organization, in turn, is forcibly supported by the force of the formidable punishable power, which is in the hands of representatives of each local community, while the punishable power of the Jewish representation always, unfortunately, found.the Jewish mass, due to

the ignorance of the intravenous government of the inner life of the Jews, was not difficult for this representation. Hence it goes without saying that with the abolition of those state laws which give power over the Jewish mass to the Jewish mass, the fear of a Jew over a Jew will disappear, the unquestionable, forcibly forced before its representatives, and at the same time before the spirit and letter of them supported by the national Jewish laws, will disappear, i.e., the unquestioned laws. The internal disintegration of the Jewish community will come, and with the disintegration within the unfold will begin from the outside: the system of strict organization will collapse and, therefore, the organism that has existed for more than 2000 years, which is usually characterized as a "state in the state", collapses. Then, harmful by virtue of its internal unity and external isolation, the Jewish mass will turn into a harmless foreign element professing the Jewish religion, an element accessible to the action and influence of state laws, i.e. Only then will the final point of desires on the Jewish question reach. For the comprehensive and detailed development and proof of all these provisions in Part I of the Book of Kagala, first in a brief essay, the historical development of the Jewish community of Jewish national legislation and the purposes that formed its basis, and then the rest of the material is divided into two unequal sections, of which the organization of the Jewish community under foreign rule in ancient times is set out in the first, and in the second - the organization of it.harm, in other words, to the final resolution of the Jewish question.

Alexander Brafman

St. Petersburg, 1882

Preface to the first edition.

In 1858, during the stay of the Emperor in the State of Result. In Minsk, I submitted to the Highest name a note concerning the situation and life of the Jews. To explain this note, I was summoned to St. Petersburg by the Decree of the Holy Synod of October 29, 1859, and by the Decree of May 13, 1860, was appointed a Jewish teacher at the Minsk Theological Seminary, and I was instructed to study the means to eliminate the difficulties with which Jews wishing to convert to Christianity, meet on the way to this end. In my detail, I have been informed of the Jewish experience of what I owed to my Jewish origin and the time in the Jews until the age of 34, the sources from which I had to draw material for my purpose, and the path to these sources revealed my support from the Eminence Michael, the former Archbishop of Minsk, and sympathy for my cause from many Jews. Due to these favorable circumstances over time, a rather rich material has gathered in my portfolio, suitable not only for the said purpose, but also for clarifying the situation of the Jews in general.

This material consists of a significant number of private letters, notes, documents, acts, etc., which, in its content, are able to expose the inner closed life of the Jews better than all scientific research conducted so far. The most honorable place in my collection is occupied by the material unknown to science, consisting of more than 1000 decrees, decisions and acts of the Jewish kagalongs (public administrations) and bet-dins (talmudic courts), with which this book will be introduced to the reader.

The importance and significance of these documents is that they represent the practical side of the life of the present Jews, in many respects not in accordance with the Talmudic theory on the basis of which it has developed and which is difficult to imagine to those who were not brought up in the walls of the synagogue. In the Talmud, for example, it is impossible to find clear indications of the real boundaries to which the kalagal and beth-dine extend their power over the private life of a Jew.

In the documents we have printed, these boundaries are clearly and definite. Documents No. 16, 64, 131, 158 deserve special attention in this regard. Of these four acts, we see that the despotism of Kagala extends to the fact that a Jew cannot invite to the home feast on the occasion of the family holiday of the one he wants, or to prepare a treat to his liking and desire without the prior permission of Kagalal.

For example, we ask the question: what is a state law for a Jew?

In response to this very important question, the Talmud says to us: "Dina demalhut Dine", that is. The law of the tsarist, the law (compulsory to the Jews) ; in another place it is said that this decree refers exclusively to matters relating to the personal benefits of the Sovereigns, but the decisions of the court places in no way can be binding on a Jew"; and the third place completely confuses and confuses even the unclear representation that we could have compiled from the two former opinions: "Rabonon Mikra to the small", that is. It is clear that after such answers the question remains unclear. But, having checked these provisions of the Talmud with the Kagal decrees (under N 165 and 166), the answer will be both final and quite clear: the Jews who serve in the choice of a non-Jewish place in a non-Jewish place are obliged to decide the cases dealt with in their presence, not by instillation of conscience or according to state laws, but on the instructions of Kagal and the beth-dina.

Another example: what does a Jew, from his national-religious point of view, treat the property of a non-Jewish, movable or immovable? On this issue, the Talmud*6 had so moved black with white or, rather, clean with the dirty, that any Jew seems to be able to bring down the most astute-student scientist of a non-Jewish researcher.

In the 37 acts given by us in the fifth note, the reader will see that the kalagal in his area sells the right to private Jews the "Hazac" and "meropia" the right to own the immovable property of non-Jewish residents and to the exploitation of any non-Jewish*7. In short, from the documents set forth in this book, we see that the kagagal and bethine, which still independently govern Jewish private and public life (as a reader will see from our book), are not always bound to be guided by the Talmud and that the personal orders and regulations of these institutions, confirmed by the celema, are much more important for the Jew. This is the fact that the documents contained in this book are very important.

Thus, opening, the internal springs of the Jewish social system, with which the Talmud cannot acquaint us, these documents perfectly show how and by what means the Jews, under the most limited rights, forced the alien element from the cities and the towns of their settlerdom, took possession of the capital and real estate of these areas and were released from

competitors of another nationality in the affairs of trade and handicrafts, as it happened. As Napoleon I told in his letter to Champagny on November 29, 1806, found themselves in pledge from the Jews, while they constituted the smallest minority of the entire population of the Empire (up to 60 000)*8; why, for example, in the protest of the non-Jewish inhabitants of Romania, we now hear the same complaints against Jews as in the *clebita*, submitted by the non-Jewish inhabitants of the city. Vilna to Tsar Alexei Mikhailovich in 1658; why all the states gave to the Jews, they again took away their civil rights. Finally, the most important thing in these documents is a clear answer to the question of why all our government's attempts to change the lives of the Jews have failed throughout the last century.

With such an undoubted importance of the documents I have submitted, I considered it my sacred duty to draw the attention of Mr. the former governor-general, and in 1866, presented them together with my other notes on the improvement of the life of Russian Jews (of which part was printed in N 149, 151 and 173 of the *Vilnius Herald* of that year) to the former chief of the region Konstantin Petrovich von Kaufman, who for their consideration on July 29, 1866. Appointment under the chairmanship of Mr. Vladimir Tarasov is a well-known Jewish commission, working and to this time on clarifying the issues that arose in connection with the material I have presented, and which prompted the former chief of the North-Western region, Count Eduard Trofimovich Baranov, to the publication of a well-known circular of August 24, 1867 on the destruction of Jewish *khalals*. After a personal analysis of many of these documents translated into Russian and on the basis of a review of them by the chairman of the commission, the former trustee of the Vilni University of the educational district, the secret adviser Ivan Petrovich Kornilov gave me funds for the publication of part of the documents in translation into Russian in the amount of 20 printed sheets.

The authenticity of these documents is proved by: a) the very old appearance of them; b) a monotonous handwriting of the notary to which they are written; (c) the signatures of many persons who can be checked by other existing sources and, finally, g) watermarks inside the paper "B.O.F.B.", and the first sheet has a date of 1790, and the rest - 1794.

All the *kagal* documents I have collected belong to the years from 1794 to 1833, and 290, placed in this book, by the years from 1794 to 1803. At the request of Mr. Kornilov documents are published in chronological order, exactly as they are set out in the original.

James Brafman
Vilna, 1869.

*1 See: *Vilniusian Gazette*, 1866. N 149. Article "The Jew's View".

*2 *Hoshen G-Mishpat*, Par. 369. P.11.

*3 *Ibid.* C.31.

*4 *Talmud*, *tsp.* Guinin, st. 62 and so on.

*5 On the basis of St. Zak. T.3, *lips.* about the election service. St. 522, 524 and 525.

*6 *Hoshen HaM-Mishpat*, Pair. 132-171.

*7 *Cm. Sword.* 5 and 12.

*8 See. Letter from Napoleon I (November 1806), as well as the message 5 to the Sanhedrin (Allgemeine Zeitung des Judenthums. 1841. C.333).

*9 Zbior Praw Dubenskiego. S. 22.

LABOR OF THE YETHS OF FROM MOSES TO DESIPE TALMUDA

CHAP. I

The religious state of the peoples of Palestine at the time of the emergence of the law of Moses

Pentates. Its external character

The Importance of the Pent-Suchy

Conditions of Union between Jehovah and Jews

Measures to protect the power of the Pentaluch

Not only in the time of Moses, but also for many centuries after him, the entire population of the Khanana land, not excluding the Jews, except for some of the advanced people from them, were worshipped by pagan gods. These gods belonged to the groups of the so-called Sabi gods. The cult of these gods developed in man only animal passions, which were mostly satisfied publicly, in the temple, and at the same time required the burning of living people, mainly children. Killing this path in a person not only the highest moral, but even an instinctive sense of love for children, he made people more bloodthirsty than the most bloodthirsty animals. The number of these gods, whose names we will meet further, was great; almost every city and every village had its own special, patronizing the god. There were even more temples and altars arranged in honor of these gods. The victims were built usually on elevated places, under shady trees, etc. Numerous gods, tearing the inner life of the population into small parts, greatly harmed its political unity, so that the small space of the earth, which later made up the Jewish kingdom, was owned by several dozen kings. The temples of these gods, being the verteles of debauchery and demoralization, made the inhabitants of the said country completely incapable of the correct, especially the state life.

Jehovah, the God of Israel, who promised to give the decendants of Abraham the decency of the land, wanting to strengthen the Jewish state, sends the law of the Pentateuch through Moses. By virtue of this law, the Jews, instead of the numerous gods, in the suitment of which the burning of living people and the incitement of animal passions in man, must recognize one Supreme God, who does not require sacrifices and which should be pleasing only to moral life, and many temples they should be replaced by one, in which the rite of sacrifice should not be accompanied by either a barbaric burning of living people. Then, striving for the unification of the internal life of the Jews by a religious connection, the Pentateuch at the same time prescribes such laws, the purpose of which is to exalt the moral level of the people, to cleanse them of rough vices that make it incapable of state life, to finally tear the Jews away from the rest of the incorruptible and irrevocably perishing pagan world and protect them from the harmful influence of the pagans.

In terms of content, the Pentateuch is, firstly, a mixture of historical stories and legends concerning the majority of the Jewish people and the bound promised land, and secondly, 613 laws, or (by Jewish teaching) commandments covering all manifestations of the spiritual, civil and political life of the people. All this diverse material, set out without distinction, is directed to one of the above goal, which binds it into a surprisingly harmonic whole.

The Pentateuch is the law of union that took place in the Sinai between God, the Creator of the universe, with one and the people of Israel, on the other hand. In enacting this law, the Jewish people, the greatest miracles collected from Mount Sinai, unanimously exclaims "performing and will be obedient"*2 and this recognizes the obligation before the law of all Jews for centuries. The 8-th member of the Creed of the Jewish Faith speaks of the Pent.

Obviously, from the point of view of the Jews, even God cannot free a Jew from the binding of the rules and laws of the Pentateuch.

Now let's turn to the laws of the Pentateuch Book.

In order not to expand our real work too much, we will limit ourselves to the consideration of the question (of the Jews) only those of the Pentateuch, on which the main dogma of the Jewish religion and some of its laws and rules that determine the rights of a Jew and a non-Jewish to a non-Jewish agent are based.

In the power of this union, God recognizes the Jewish people as a holy nation, his favorite, chosen from all the peoples and tribes of the land: "And you will be holy to me, for I, Jehovah, Holy and you, I have chosen from all nations," etc. * 4. "Even you, a people holy to your God, have chosen you, that you may be His favorite of all the nations of the earth."5 And solemnly promises them to arrange an eternal Jewish state under the scepter of the Messiah of the tribe of Judah, who will rule over all the peoples of the earth. "The scepter shall not depart from Judah, and the legislator from his berths to the advent of the Messiah, and the nations shall gather to him."6 "Even though you are dispelled from one end of the heavens to the other, the Lord your God will gather you in the forth. And the Lord will bring you to the land which your fathers inherited, and so on. *7. On the basis of the above utterances, the 12th member of the Creed of the Creed was built, who says: "I believe and confess the coming of the Messiah, and although He is delayed, I expect it every day to appear" *8.

The recognition of the Jews by the people by the elect and the promise to arrange them an eternal state and domination over other peoples, as the main religious principles on which all Jews are built, as we shall see below, is repeatedly confirmed by the words of almost all the Prophets.

Assigning the above duty, Jehovah demands that his allies, firstly, recognize Him as his one God and, secondly, strict fulfillment of the laws of union.

In order to fully understand these laws, we, as mentioned above, will need to only a few those that define the attitudes of the Jews towards the infidels. The law says, "When your God will bring you into the land in which you will come to take possession of it, He will drive the nations beyond you, the Hittites, the Gergesians." "Seven nations that are more numerous and stronger

than you. And the Lord your God will betray them to you, and when thou shalt break them, destroy them definitively, and do not give them an alliance, and spare them. Do not enter into kinship with them, do not give your daughter for his son, and do not take his daughter for your son, etc. 9 On the nations beyond the bounds of the promised land it is said: "When you come to conquer him, then offer him peace. When the offer is accepted and the gate opens, the entire population will pay you a tribute and serve you. If the city does not want to put up, but will fight, then set a siege. And when God brings him into your hands, then kill with the sword of all men, and women, children, and all that is in the city, all the riches, and you will be saturated with the good of your enemy, whom God has given into your hands. So do with the cities very remote, which do not belong to the cities of the spoken peoples.

Relative to mental faith, temples, etc. The law says: "Speak all the places where the nations you take possession have served the gods of their own: on the high mountains and under every branched tree. And destroy their altars, and destroy their groves with fire, and destroy the images of their gods, and destroy their names from the place of it.

According to the teachings of the Jews, the above rules apply not only to the cults of the peoples of the promised land, but to non-verdence in general, and constitute 437 commandments.

Here are several rules that determine the relationship of the Jews to a new believen in peaceful affairs, in ordinary life.

The law of the fall is: "And you will be holy to me men, and do not eat the meat of the cattle torn in the field, throw it to the dogs."13 "You have not fallen to eat, give it to the alien who lives among you, and let him eat, or sell it to a non-beater, for you are a holy people for your God."

The law on debts and interest states: "If you give money in borrowing the poor of your people, then do not oppress him and do not increase it."15 "Out the offender, but what you follow from your brother, do not insist."16 "Break the height of a stranger, you have no brother, for which God will have blessed all your deeds."17

It should be noted that by oppressing a non-Jew for debt and receiving a percent from him, a Jew fulfills 478 and 573 commandments of God in his religious terms.

In a word, the Pentates, striving for the high goal that we talked about, i.e. to the unification of the inner life of the Jews by religious connection and the rise of their moral level and seeing how the pagans surrounding them, themselves perishing in the most abominable vices, elevated by them to religious dogma and ceremonies, irrestingible power, entail in this abyss and Jews by many of their laws: political, civil, etc., and the content of some stories recognize the pagans.and the hopeless suffering of mankind at the time is the pagan gods, the source of all evil and wickedness.

All the other commandments that are rooted by the Jews from the Pentateuch of the Pentateuch, which, according to the teachings of Judgment, are no less closely connected with the purpose of his political dogma and belong to it, so to speak, as branches to the trunk, fall into two categories. The first of them belongs to the promised land and the temple of

Jehovah not separate with it. (Although many of the laws of this category are now not fulfilled, yet they retain their binding force until the expected restoration of the temple and kingdom.) The rules of the second category belong to the current ceremonies of the Jewish religion, which in their inner content remind the Jew that he is the patrician of the world, and by its external form impose on it a deep seal of alienation from the rest of humanity, such as circumcision, Sabbath, cycites and many others. The success and happiness of the whole Jewish people and every Jew separately the legislator puts in complete dependence on the fulfillment of the laws of the Pentateuch. Violation of these laws will bring diseases, diseases, ailments, hunger, and of predatory animals, a surrogate, heavy slavery, etc., and vice versa, the fulfillment of these laws will give health, fertility, wealth, victory over the enemy, domination over the world, etc. *19. But beyond these punishments, which, for derogating from the law, Jews should expect from the hand of God who gave them this law, there is still a whole statute of punishments, according to which for the violation of the law a separate entity and entire cities are subject to a fine, the death penalty, etc. by the court's decision. These punitive laws are extremely severe: for collecting, for example, a cheek on Saturday, a criminal is sentenced to death through the murder of stons *20. Between the punitive measures of the Pentateuch deserves special attention punishment through carriages, i.e. Extermination, eradication, destruction. It is used very often in many cases defined by Pentateuch. But how and by whom this eradication is done, the law is silent about it. Undoubtedly, this eradication was carried out wavy, through the secret agents of the judicial-administrative authorities, who have incarnated in the face of the secret pursuers with whom we are now meeting in the organization of Kagal and about which we will continue to speak.

Now we consider it necessary to say a few words about the other books of the Old Testament, closely connected with the Pentateuch, purpose, objectives and influence.

*1 Book of Joshua, chapter XII.

*2 The Book of the Explored, XXIV, st. 7.

*3 Jewish. The Prayer of Mr. The will. Vilna, 1870, v. 96 and 97. The symbol of the Jewish faith was compiled by the Maimonides in the 12th century, and given the 9th member, is obviously directed against the New Testament.

*4 The Book of Leviti. XX, st. 26.

*5 Deute Cute, chapter. VII, st. 6-8.

*6 The Book of Genesis, chapter. XLIX, st. 10. Explanation for this verse as to the prophecy of the expected by the Jews of the Mission, see Take-shoot-sleep, G. 99; I am, circumstans. 160; Talmud, tr. Sangedrin, L. 98 and so on.

*7 Deute Cute, chapter. XXX, st. 4 and 5.

*8 Prayer. The Will. Vilna, 1870, y. 97.

*9 Deute Cute, chapter VII, st. 1-4.

*10 Deute Cute, chapter XX, st. 10 and 15.

*11 Deute Cuthoron, chapter XII, st. 2 and 3.

*12 Mitzwot-gasham. Warsaw, 1870

*13 Book of the Explos, XX, st. 30.

*14 Deutes law, chapter XIV, st. 21.

*15 Book of the Explodance, chapter XXII, Art. 24.

*16 Book of the outcome, chapter. XV, st. 3.

*17 Deutes, chapter. XXIII, article 21.

*18 Mitzwot-gasham. Warsaw, 1870

19 The Book of Leviti, th of XXVI; Deutes, chapter XXVIII and so on.

*20 Book of Numbers, chapter XV, st. 32-37 and so on.

21 Book of the outcome, chapter. XXX, st. 33 and 38; the Book of Levitite, chapters XVII, st. 4 and 9; chapter XVIII, st. 29; XX, st. 17 and 18, etc.

CHAP. II

Books of the Prophets and the Holy Scriptures; their content and attitude to the Pentalic Book

The Meaning of the Books of the Prophets and the Old Testament

The books of the Prophets and the Holy Scriptures were written by the saints and the God-inspired Prophets, who lived and acted approximately in the continuation of the ten centuries, following Moses. These books rank first among the Jews after the Pentateuch and enjoy high honor as the word of God. They are finally collected and compiled at the end of the 2nd century before the Christian era and contain the history of the Jews from Navigna to the return of Ezra from Babylon, various predictions, stories, philosophical reflections and sayings, prayers, hymns, songs, etc.

Without prescriBing almost any new rules to the Jews, the books of the Prophets insist only of their duties in relation to Jehovah and His laws.

These reminders are repeated in the presentation of almost every historical event, starting with the military actions of Jesus Navin and ending with the exploits of the Babylonian prisoners: Ezra and Nehemiah. Every victory, every abundant harvest, a fertile rain, etc. in the millennia-old era, in the written books of the Old Testament, the award for the devotion of the Jews to Jehovah and its law, and vice versa: every defeat in war, every crop failure, famine, saranca, epidemic disease, etc. - all this served as a punishment for the devotion of the Jews to the pagan gods and for violating the law of union.

Devoting the past history of the Jews, the Prophets constantly move to the future fate of this people, which is open to their prophetic eye on a par with the past and next to the sad paintings taken by them from the history of the past days of Israel, they always draw pictures of his future with the most rosy, bright colors. In the foreground, all the paintings of the future glory of the chosen people is always the King of the Messiah, the descendant of David. But in the word of the Prophets, the restoration of the Kingdom of Judah, which, as we have already said, the main dogma of Judging, is expressed much more clearly and more clearly than in the above words of Patriarch James, who serve as the main basis for this dogma. The Lord says, "I will take the children of Israel from the nations to which they have gone, I will gather them out of the surrounding area, and bring them into the land. And I will make them one nation in the cities of Israel, and one King shall be over them all, and they shall no more be divided into two nations and two kingdoms; and they shall not defile themselves with their idols and their arrogers, and I will help them in all their places of their dinity, in which they

have sinned, I will clean up them, and they will be my people, and I will be their God. But my servant David shall be their king, and one shepherd shall be above them, and according to my laws shall live, and all my commandments will be fulfilled and kept by them. "And they shall live in the land which I have given to my servant Jacob, in which their forefathers lived, and they shall live in this land, their children, and their grandchildren, for ever, and my servant David shall be their prince for ever." And I will gather the remnants of my flock from all the countries where I have driven them, and I will return them to their abode, and they will breed and multiply. And I will appoint them the shepherds who will herd them. And they will no longer know fear, fear and punishment. "Behold, the days will come, and I will restore to David a righteous branch, who, having become a king, will establish judgment and justice in the land." Thus saith the Lord, "The descendant shall not stop with David on the throne of Israel."5

"Essand for the nations and kingdoms who do not want to serve thee will perish, and such nations will be completely destroyed."6

For Christians who have already acquired the Messiah in the person of Christ, these prophecies are now monuments of irrevocably passing days. For Jews, they have a very different meaning. The Jews are still waiting for the Prophets' words about the Messiah, so the prophetic words we have given us as illuminating their future history as reminding them of the past. When reading these prophetic, comforting to the Jew and insatiably understood foretold foremen in his soul, the very feelings that move in the soul of a fervently believing Christian when reading, for example, the Lord's prayer for the salvation of the soul, for the Kingdom of God, etc. The Jew reads these prophetic souvenirs, as we will see later, very often.

*1 The Book of Navigation, chapter VII, XI; Book of Judges, chapter II, III, VIII; 1st Book of Kings, chapters VII, XXIII; 2nd Book of Kings, chap. XII, VI, etc.

*2 Eisekeville, G. XXXVII, st. 21-27.

*3 Ibid.

*4 Jeremia, chap. XXIII, article 3-5.

*5 Irethmia, chapter XXXIII, article 17.

*6 Isaia, G. LX, Art 12, etc. There are many such places, as, for example, in isaiah, G. XI and XII, Amos, chapter. IX, Joel, G. III, Zachariah, chapter XIV and so on.

CHAP. III

The religious state of the Jews before their disintegration into two kingdoms
The religious state of the Jews in the Kingdom of Israel from Jerioam to the fall of this kingdom

The religious state of the Jews in the Kingdom of Israel from Solomon to the fall of Jerusalem under the Tonuchablesor

The Activity of the Prophets of Jehovah in the Kingdoms of Israel and the Kingdoms of Israel

Although the Pentateuch comes from Sinai, nevertheless, the power and influence of this law over the life of the Jews does not begin with the event in Sinai. The history of the Jewish people, written by the Prophets, clearly says that in the continuation of many centuries after Moses, the Jews were

betrayed to paganism. Aaron pours the bodies out, erects his altar recognizes him as the God of Israel before the eyes of Moses. After the death of Joshua, who, however, himself addresses the people with the words: "Eel the strangers of the Gods who have you have," the Jews forget Jehovah and serve the Waal, Astarte, etc.*3.

The most heelingly represented the spiritual direction of the Jews in the era of Judges (up to 400 years after Moses) in the following words of the Book of Judges: "As the Judge soon died, they (the Jews) again made worse than their fathers, indulging in other gods and serving and worshipping them" 4. And the children of Israel dwelt among the Canaanites, hitemes, Amorites, and the queens, and the queens, and the Eves, and took their daughters as wives, and gave them their sons for their sons, and served their gods. And the children of Israel did evil before the eyes of Jehovah, and forgot Jehovah, and served the valash and the astartes.

What, it is asked, can explain the fact that during the Judges the whole knee of the Jewish knee with the sword in their hands protects the sorthfulness publicly practising in the cities, the vice, against which the Pentateuch acts so vigorously with the stories of the death of Sodom and Gomorrah, as the not complete absence at this time of the influence of the Pentateuch on the lives of the Jews and the fullest domination of this life of the pagan gods.⁶ Samuel says to the people: "Eat from your midm the strangers of the gods and Astarto" 7.

Solomon built the temple not only to Jehovah, but to Astart, Milcom, Camos, and so on. *8.

After Solomon's death, the Jewish people are divided into two hostile states: Israel, to which there are ten tribes (tribals), and the Judean, formed of the other two tribes. In this event, the first king of Israel, Jerobe, he erects in the two main cities of his kingdom, in Wethel and Dan, two idols, whom the people recognize as their gods without the slightest objections. Later, when Salmanasar, having destroyed the kingdom of Israel, drove ten tribes into Assyria (665 liters. Before Christ), they easily merge there with the local pagans and thus for ever already disappear for the Jewish tribe. On this ground, that is, In the kingdom of Israel, the law of Moses was not at all, otherwise the facts presented would have been unthinkable. The prophets of Jehovah, however, often appeared here and to the people, and to their kings, reminding them of Jehovah and his law, but the word of their state has always remained the voice of the crying in the wilderness. Victory has always been on the side of the false prophets of Baal and other pagan gods. And in the kingdom of Judah in this respect was not more rejoicable.

Solomon ends his life in paganism.¹⁰ During the reign of Rehoam and his successor, all the land of Judah is filled with pagan plaster. It is true that the kings of Ass and Jesafate turn to Jehovah, but king of the Amay, who was also betrayed to Jehovah after the victory he had won over the Edudayites, again introduces the pagan cult. King Ahaz himself makes the utterance of Vahu, and his children betrays his children in honor of Moloch. Even the tiretable and energetic eugalion of King Ezeka in favor of the conversion of Jews to the Jehovah does not achieve the desired goal. With the restoration of the service of the temple of Jehovah, the Jews, although they made their

sacrifices there, but in their lives there did not change for the better: pagan gods and pagan vices continue to tear the inner life of the people, dig up moral and physical strength and direct it to the abyss into which the Jews of the Israelite kingdom fell. The clearest concept of the fate of the Pentateuch in the epoch we survey gives the following fact. Under the king of Josiah (in the 9th century after Moses), in the temple they find, or rather, the resublift of the Pentateuch; when the king was brought about it, his content turns out to be perfect news for him. If the king, who was to rule the country according to the law of Moses and was so devoted to Jehovah as Josiah, did not even know of the existence of the Pentateuch, then, it is asked, how could the coarsed and corrupt pagan people know about this law?

But the most complete picture of the spiritual life of the Jews of that time draws the following episode from the life of the same king of Josiah: "And the king of the Hell commanded the high priest, and the second priests, and those who stand guard at the threshold to bring out of the temple of Jehovah all the things made for Vaha, and for Astarte, and for all the heavenly planets and burn them" and etc. And he left for the priests, who were set by the kings of the Jews, to make smoking in the Heights, in the cities of the Jews, and the surroundings of Jerusalem, which were cabowing Vaal, the Sun, and the Moon, and the constellations, and all the planets of the heavens. And he took Astart out of the house of Jehovah for Jerusalem to the stream of Cedron. And he destroyed the houses of the fornicators, which were at the temple of Jehovah, where the women wove garments for Astarte. And he brought all the priests out of the cities of the Jews, and defiled the heights at which the priests were in the sight of the priests from Geva to Versaus, and destroyed the heights at the gates of Jesus, the mayor, and he who is on the left side of the gates of the gates of Jesus, and he who is on the left side at the gates of the city. And he defiled the tobet that in the valley of the Hell, that no one may be burned as a sacrifice to his son and his daughter, and abolished the horses which the kings of the Jews were put on to the sun, and so on. And the altars are on the roof of the house of Akhazah, which the kings of the Jews, and the altars that Manashius did in both courtes, the houses of Jehovah, and so on. And the heights before Jerusalem are to the right of the mount that Solomon, the king of Israel, the abominations of Sidon, and the abominations of Moab, and the abominations of Moab, and the abominations of Ammonite, and the abominations of Ammonite, and t.

From this chapter it is obvious that the temple of Jehovah was converted by the Jewish devotees to the kings in the pagan pantheon. Here next to the altar of the invisible Jehovah were different pagan gods, their altars and different belongings of the pagan cult. Here it is impossible not to remember the form of cherubim who were then in the temple. According to the Talmud tradition, these cherubim represented a man and a woman at the time of co-cooking. "When the holidays, says Talmud, Jews from the province appeared in the temple, they were opened the veil (Holy of the Holy Ones) and, showing the copiers of cherubs, they said: "See! God's love for you is as passionate as a man's love for a woman."18 "When the pagans entered the temple and saw the cherubs, they took them out and said: "The people,

those (gods) who are blessed and cursed should be done, should they do such things?" And then they dishonored them."19 Bishop Theophile of Alexandria (400 R.H.) found a similar immodest symbol during excavation at the place where the temple of Oziris stood. It became possible on the objects belonging to the cult of Jehovah, paganism imposed its shameful seal. Then it should not be forgotten here that a copper snake belonging to the group of fetish gods of Egypt was still put in the temple.

But the feat of Josiah, in question, was also barren; the pagan cult was soon restored again in Judea and its last kings: Iokim, Jehoiah and Zedekiah again are faithful admirers of the pagan gods. In view of the facts we have stated, it is impossible not to agree that the repeated words of the Prophet Jeremiah: "How many cities you have, the same number of gods, Judea, can be accepted in their literal sense.

Finally, it is impossible not to recall here the following from the book of the Prophet Jeremiah: "You told us in the name of Jehovah," the Jews and the Jews who fled to Egypt after the fall of Jerusalem, "we do not listen to you. On the contrary, we will certainly do all that came out of our mouth, to give the goddess heaven and to pour her edhout, as we and our fathers, our kings and princes in the cities of Judah and on the streets of Jerusalem, and were fed and happy, and the troubles knew not. And since we stopped cinging the goddess of heaven and pouring libations to it, we tolerate all the lack and death of the sword and hunger.

As for the law of Moses, it cannot be remembered here that in the era we observe its main decrees were not observed even by the zealous followers of Jehovah. Jesus Navigna, for example, allows the oak to the sanction of Jehovah in Simema, 23 which contradicts the word Deuterine of Deuterines*24, Jefai commits a human sacrifice to Jehovah in the person of his native daughter *25, which is again incompatible with the law of Moses; Samson, David and many others marry the daughters of non-believers, which, as we have already pointed out.

Even the main holidays of the Pent-Suchy Books were not properly observed until the Babylonian captivity. Officials who transported the orders of the king of Jesechia, so that the people will gather to Jerusalem to celebrate Easter, were ridiculed and insulted.

The historical data of the Old Testament we have firmly convinced us that from Moses to the Babylonian captivity (1502-586) the number of adherents of Jehovah and His law in the Jewish people, one might say, was limited to a small handful of the Prophets of Jehovah, on which kings and peoples paid little attention. The voices from above and deeply convinced that the devotion of the Jews to the pagan gods and the extreme corruption of the morals lead their and the state to death, the prophets of Jehovah, however, appeared in the cities of the Kingdom of Israel, rebelled against the pagan gods and the vices and debauchery and debauchery they spread, trying to turn the Jewish people to Jehovah, demanded the restoration of a just judgment, etc. In the kingdom of Israel, the prophets of Jehovah almost never succeeded. In addition to the large number of pagan prophets, the masses of pagan temples that attracted the people with temptation and debauchery, the prophets of Jehovah greeted strong opponents and

persecutors here in the face of kings. The Jehovah's Prophets preached the union of religious interests of all Jews in Jerusalem, in the capital of King of Judah, a contender for the common Jewish throne, was for them a conspiracy against the existence of the Israelite kingdom, therefore against them personally.

Although in the Jewish kingdom the prophets of Jehovah managed to attract some kings to their side, paganism was also strongly due to the large number of false prophets, priests, seductive gods, etc. This success is explained by the fact that, together with the unity of religion, the prophets of Jehovah preached here about the restoration of the unity of the state under the scepter of David, the king of victory and glory of Israel, ablocated to the kingdom on behalf of Jehovah (Messiah). But this victory was not long-lasting. Most of the Jewish kings, as we have seen, considered it more appropriate to hold the seductive gods, to which the people are accustomed than a strict, vengeful and terrible God, and also requiring the trimming of human passions, etc., from which the people were avoided. In addition, the failure of the prophets of Jehovah is explained by the fact that pagan gods, as everywhere visible, for example, the Sun, the Moon, etc., were much closer and more accessible to popular understanding than God is invisible and incorporated.

Thus, we repeat, the irrefutable facts and all the historical data of the books of the Old Testament generally prove that Moses to the fall of Jerusalem under Nebuchadnezzar Jews - the kings and the people - were with the surrounding pagan tribes among them living pagan tribes in the most inseparable connections: they entered into marriages with the pagans, they had common with the pagan tribes. P. About the religious unification of all Jews under the banner of Jehovah, which was to separate them from paganism, and about the principles and laws of the Pentateuch hostile to the pagan world, the Jews in all this long epoch did not know and did not want to know.

*1 The outcome, chapter XXXII, st. 1-5.

*2 The Book of Joshua, chapter XXIV, st. 23.

*3 Book of Judges, chap. II, st. 11-13.

*4 Book of Judges, chapter II, st. 19.

*5 Book of Judges, chap. III, st. 5 and 7.

*6 Book of Judges, chapter XIX.

*7 Samuel, chapter VII, st. 3.

*8 1st Book of Kings, chapter II.

*9 1st Book of Kings, chapter XII, st. 26-33.

*10 1st Book of Kings, chapter XI.

*11 1st Book of Kings, chapter XIV and XV.

*12 2nd Chronicle, chapter XXV, st. 14.

*13 2nd Chronicle, chapter XXVIII, st. 1-15.

*14 Jeremiah, chapter VII, st. 8 and 11.

*15 2nd Book of Kings, chapter XXIII.

*16 2nd Book of Kings, chapter XXIII.

*17 2nd Book of Kings, chapter XXIII.

*18 Talmud, treatise of Iom, l. 54; Commentary by Rashi and Medras.

*19 Talmud, three. Iom, L. 54 and so on.

*20 2nd Book of Kings, chapter XXIV.

21 Irremiya, chap. II, st. 28 and Chapter 28 XI, st. 13.

*22 Irremiya, chapter. XIV.

23 Book of Joshua, chapter XXIV, st. 26.

*24 Deute Cute, chapter. XVI, st. 21.

25 Book of Judges, chapter XI.

*26 2nd Chronicle, chapter XXX, st. 5.

CHAP. IV

A coup in favor of Jehovah and its laws

The Fall of Babylon

Return from Babylonian Captivity

Construction of the second temple; obstacles to this and their elimination

The Infusion of the newly built temple on the attitude of Jews to the Gentiles

The activities of Jewish representatives in the Persian capital in favor of the restoration of the Jewish kingdom

The Return of Ezdra from Babylon

For our facts and considerations, the cause of the coup in favor of Jehovah and His laws, we must seek the life of the Jews after the first fall of the Kingdom of Judah. If we remember that with the destruction of Jerusalem under Nebudochron, the Jewish land has become the province of Babylon and that from that time it has passed from under the rule of one of their neighboring powerful pagan states to another and almost never received full political independence, then for our purpose it is very important to know how the banner of the paganism has risen over the life of the Jews? The answer to this very curious and at the same time very important question for the study of the Judgment will be obtained from the brief review of the fate of the Jewish people in the most important for Jewish history, following the fall of Jerusalem under Neuwhnoser.

About fifty years after the ruin of the Jewish kingdom by Nebuchadnezzar and the resettlement of Jews to Babylon, the strong Babylonian state also falls and, together with all its provinces, among which was the former Jewish land, became the prey of the Persian conqueror Daria of Media. It is very natural that the Jews modern to this event, between whom there were: a rich prince, up to fifty years who dominated the Jewish kingdom of the dynasty of David, Zorovable, high priest Jesus, the son of Sadok, and many heroes who participated in the unfortunate bloody defense of Jerusalem, from the heart sympathetic to the failures of their terrible enemy, and no one would be surprised if, breathing. The Babylonian) of the peoples at the fall of the Babylonian kingdom.

By purchasing by this way the favor of the Persian government under the very transition under its dominion, the advanced Jews appeal to him with a modest request for permission for Jews to return to their homeland, to restore the temple of Jehovah in Jerusalem, in which they could only offer sacrifices to the God of their fathers, while remaining, of course, at the same time and in their homeland the faithful slaves of the Persian king, as they have proven themselves on a foreign land. In short, the Jews now appealed to the Persian government with the same modest request, with which Moses

once turned to Pharaoh *2, that is, the name of Pharaoh. Now, as then, it was only about the desire of the Jews to make sacrifices to Jehovah. And the name of Jehovah, by whose power the forethens of the Babylonian prisoners once came out dry and unharmed from the buds of the Black Sea, in the waves of which Pharaoh, his horsemen, etc., died, helped the Jews, and now for the second time to come out dry and unharmed from the abysses of the bloody sea, which spilled around them during the terrible war between the Persians. This request, in which the Persian government did not suspect any political undertakings from the defeated and incapable of the Jews, apparently for the uprising, was crowned with complete success. By virtue of the decree of Cyrus (538) several tens of thousands of Jewish families moved to their homeland, singing quietly the silence of the songs and hymns about the speedy return of his full freedom to Israel, about the restoration of the sculptor of the anointed Jehovah in the person of the descendant of David, about the death of his enemies, etc.

In addition to the permission of the Jews to return to their homeland, Cyrus also escorted the representatives of the Persian authorities in the former Jewish land of Shasbazar and Mithrada, taken by the Tomb of Nabuchadnezzar from the ruined temple of Jehovah in Jerusalem and placed in the temple of Babylonian Bella, a precious utenvior of 5400 objects, to return them to the new temple, which the Jews intended to build a Jew. Under the influence of the first impression, at the sight of the native sky and native land, the Babylonian prisoners who returned to Jerusalem actively took up the construction of the temple.

The pagan tribes that occupied the promised land after the fall of the Jewish kingdom, struck by the unexpected success of the Jews, told the representatives of the new construction a desire to participate in it, explaining that they also began to offer sacrifices to Yahweh with arrival. But this statement was rejected by the Jews. Then the Jews were suspected of political intentions, and when the local authorities brought the Artaxerxes about the unreliability of the Jews politically, they were sent a decree to stop the construction that began.

But this decree has not prevented the case much. The boss, which was not unsestably to the Jews, was soon replaced by another, who not only did not stop the buildings, but also sent a representation from himself to the king, in which the matter was filed in a form favorable to the Jews. Thanks to the efforts of influential Jews in the Persian capital, the result of the presentation of the second chief was the decree of Darius II, by virtue of which the construction of the temple was brought to an end (56) *5.

However, this success did not bring the fruits that were expected by the ascemers of the national cause. Although the temple of Jehovah and the service in it were restored, but changes in the religious direction of the Jews, which the Prophets wanted, did not happen from this.

Under the influence of worries about the daily bread and the difficult situation in which the mass of homeless and homeless prisoners who returned to their homeland, the first impression made by the received freedom soon cooled. The supernatural happy coup in the political situation of the Jews, which many foreshadowed and whom many expected with the

restoration of the temple of Jehovah, did not occur; as a consequence of which the enthusiasm for the erected temple soon gave way to the ordinary between the Jews from ancient times indifference to Jehovah. There were very few people who remembered the laws of Moses at that time. "The law of Moses, says Talmud, was completely forgotten by the Jews until Ezra appeared and placed it."⁷

Who brought rich contributions to the construction of the temple, a descendant of the anointed Jehovah - Zorovable, stood silently on the sidelines watched as Persian officials charge Jews to tribute to and control their lives according to Persian laws.

For centuries sanctified pagan customs, customs, rules, concepts, etc. Little by little again raised the old banner over the Jews and led them with the way in which the close attitudes towards their surrounding pagans, and most importantly, the entry into family ties with them through marriages, etc., were to lead the Jews to the final fusion with the prevailing pagan element, as happened with the 10 tribes of the Jewish people, who made up the kingdom of Israel.

But the more noticeable the symptoms of the agony of Jewish nationality in their homeland, the more the patriotic sense in the hearts of Jewish representation in the Persian capital, which from the first day of the fall of Babylon was very energetically working on a plan to save the people's cause. In this circle, Ezra now worked, whom the Jewish people, not without reason, recognize as their second legislator.

Here he collected, redirected and brought order to the general plan of salvation of the Jewish people all the laws of Moses, some historical and other monuments of the folk art of the past times and all those enthusiastic songs and hymns that were composed under the impression of the unexpected fall of Babylon, the liberation of the Jews from captivity, who express the most vivid hope for the full liberation of Israel, for the imminent restoration of the skapetr of David, etc.

having among the rich and influential courtyards and Esther, this was able to make the royal decree from the office of Artaxerxes in time, to which the Jews owed its salvation and existence to the present day.

We are talking here about the letter with which the Artaxerxes (459) sent to Ezra to Judea.

In this, preserved to this time in the pages of the books of the Old Testament, the document, by the way, it is said "You, Ezra, according to the wisdom given to you by your God, set assign ruler and judges, that they may judge the people living behind the river; all who bring in the law of your God (i.e., judge, to judge the people who live behind the river; all who are uttered in the law of your God (i.e. put judges of knowledgeable), and teach ignorants. And whoever does not fulfill the law of your God and the law of the king shall be punished by death, eradication, and a fine, or by incarceration.

Thus, we see that in the consequentitude of the millennial era of the Jewish independent state, at a time when his own judges, princes and kings, the highest and best people of this people for a diligent preaching in favor of Jehovah and His hostile to pagan His laws were often betrayed by death, a

pyrech, a loop and imprison, such as, for example, the Prophets Elijah, Jeremiah, and others. When the Jews and their lands fall under the rule of the pagan government, then the tsar-pagan issues a decree by virtue of which every Jew, for disobedience to the same Jehovah and his laws, is subject to a monetary fine, the death penalty, the death penalty, etc., the Persian government, at all a do not believe, meant a signatory to make a certificate for Jews only a part of the laws of the Pentateuch. On the day of absolution of sins, which constituted the only feast, when the high priest entered with the gifts of the Holy of Holies, the Jerusalem temple divided its sacrifices into equal parts between Jehovah and Azotsel (devil) living in the wilderness. Such a division of the victim between the two higher powers came close to the doctrine of Zoroaster that arose in Persia about the god of light and the god of darkness, which was known to have met his fervent admirer in the person of Cyrus. The other Persian government, hostile to the Inners of the laws of the Pentateuchius, either at all, or understood, as many still realize that they relate exclusively to the tribes named in the Pentateuch: the Canaanite, Hitite, etc., which have long disappeared. However, this question does not matter to us; for our purpose, i.e. For a thorough study of the judiciary, only the result of this letter is important, i.e. We need to know what fruits of the letter this brought to the Judgment and what it gave to the foreign government.

*1 Irremiya, chapter LI.

*2 The Book of the Exploded, V.

*3 1st Book of Ezra, chapter I.

*4 1st Book of Ezra, chapter IV.

*5 1st Book of Ezdra, chapter VI.

*6 Dord-pr-pr. I, s. 49.

*7 Talmud, tr. The Buk, L. 20; Sifra Ekev, chapter 48; Dor-dor-prist, h. I, c. 49.

*8 1st Book of Ezdra, chapter VII, p. 12-27. The peguns-kings and the people considered the Jewish Jehovah the local god of Jerusalem, as can be seen, in fact, from st. 15 of the chapter, in which it is said, "Create into the temple the gold and the silver which the king and his advisers have brought as a gift to the God of Israel, which dwels in Jerusalem."

CHAPHEV V

Restoration of the Seimas and the Kingdom of Jehovah

Announcement of the Hebrews of Writed Law and Oral

Nature of the oral law

The punitive system of the Seimas for the Subordination of the Jews by the Law of the Five Books and the tradition

Moral measures

Schools; the rights of the scientist - Talmud-Haham and commoner

Am-Haarts

Jewish prayers

Opponents of the New Order of Things and the Samaritan Sect

The Transition of the Jewish Land as the Greek rule

Ineffectiveness of the new order of things introduced by the Sejm on the internal economic and domestic life of Jews

The Makkaves Relations to the Invetred by them

The emergence of Jewish sects: Pharisees, Saddureev and the Jesse

The emergence of the Christian Church and the Attitude of the Jews to It

Due to the letter of Artaxerxes, Ezdra gathered a new significant party of Jews and headed it went to the land of the fathers. Arriving in Jerusalem, he created the so-called Great Sejm, which later, when the former Jewish kingdom fell under the domination of Greece, was renamed the Sanhedrin.

At the head of the people, this new popular tribune first of all engaged in the organization of the Jewish community, which after 14 years, with the arrival of Nehemiah in Jerusalem (444). BC), is already active - 2.

With this new tribunal, the Provisional Public Administration is restored almost as it existed under Moses. With the creation of the Seimas, the Jewish people are ruled, as under Moses, by Jehovah himself. From this moment every Jew, wherever he is, must, by the decree of the Sejm three times: in the morning, in the afternoon and in the evening, the words of the Pentateuch: "Hear, Israel, our God, God is One, "Prayer, God is One" *3, vowel and publicly, inspiring to proclaim Jehovah God, but at the same whisper immediately whispered with the words: "God is true.Aarem.

To the question: "Why does Israel say these words unspoken, whisper?", one of the compilers of the Talmud, the ravine Ass, he aptly answers: "This place," he says, "is that the necklace that her husband stole from the royal palace, so by conveying it to his wife, he says: you can not publicly wear this necklace" *5. It is plain that these words Jews quietly proclaim Jehovah as their king to the detriment of the ruling non-trusting king *6. By this vowel proclamation of Jehovah by his God and the unspoken recognition of it by his real king begins a whole series of vowel and unspoken prayers established by the Seimas, about which we will speak in detail below.

And now, looking closely, we see that from this time Jehovah is not only the God of Israel, but also his king. The difference between the now restored people's tribunal and between the assembly of elders established by Moses is only that now Jehovah does not personally convey its orders and decisions as He did under Moses. And it is very natural: His personal participation is now superfluous, since from now on questions arising in all areas of public administration. The law received from Him in the Sinai answers.

Asseming the restoration of the full independence of the Kingdom of Judah as its aim, while recognizing that the open struggle against the Persians, without which this goal cannot be achieved, which had gathered in his homeland, as then the "insignificant remainder" of the Jewish people was in no way capable, the Seimas naturally thought about the means to achieve this goal in the near or distant future.

Going in this direction, the Seimas at the moment considered it necessary:

a) to restore the internal religious association of the Jews and to protect them from the influence of paganism, which, as we have seen above, is always deadly to the Jewish national banner, at this moment, with the small number of Jews, material poverty that prevailed at least in their mass and with their political dependence, was more dangerous than an armed enemy;

b) to maintain and to develop the hope of the people. To be in common forces and all kinds of restraint the alien element that was established here and return to the Jews the lands, vineyards and so on that once belonged to their ancestors, and now in the hands of these immigrants.

Thus, the Sejm, at its very arising, assumed an ambiguous role: while the Persian government saw in it a body that should mainly oversee the fulfillment by the Jews of the demands of the government, collecting various taxes from them, etc., the Jews met the people's tribunal, seeking the final discontinuity of the alien power. According to his ambiguous character, the Seimas for the attainment of these goals, to which, of course, there was no open path, resorted to various unspoken ambiguous means, and for this he first of all put two laws in the foundation of the life of the Jews: the vowel and unspoken. He told the Jews about the existence of the premise-received to them by Moses in Sinai the Shebktawa, written law, that is, the bishops of Moses, the bishops. The Pentagon and Torah Shebal, or the Cabal, i.e. Oral law is to edification.

The first was presented to the people openly in the scrolls, and the second remained wawiggles and was kept in the memory of Mevi, Perushim, Soferim (scientists), etc., and partly in the Megilot-Seagorem (secret scrolls) *7, which later partially entered the Talmud.

With the character and direction of the written law, we got acquainted with the above. As for oral tradition, it is partly an arbitrary interpretation of the word of the law, as a matter of the time and circumstances of the Jews, as far as to the requirements of the times and circumstances. For example, the word of the Pentateuch *8 is forbidden to the Jews a marriage union only with the seven peoples named immediately named in the law. And when, after the return of Ezra from Babylon, the question of the expulsion of non-veraver women *9 was raised in the Seimas in the Seimas, the cited marriage law was given a broader interpretation; here the above-mentioned law was extended to peoples that the Pentateuch does not speak of. In other matters concerning the relations of the Jews towards the Injustries, oral tradition represents the further development of the word written law and follows from its meaning and content. These are, for example, the following oral laws that were subsequently in the Talmud: (a) "The property of a transdistant is free and belongs to the Jew with which it was captured" *10; (b) "The Jew who made (an inviorary authorities) a correlation to another Jew, if from this the latter suffered material losses in favor of the pioneers, shall be subject to death, and the Jew who will be deprived of the .to the Jew who found it" *12; g) "If a Jewish bull will affect the bull of a non-Jewish, then the master Jew is free from paying a loss. If the bull of a nonsense hits the bull of a Jew, then the hostess must, in any case, pay the Jew all losses. All these laws directly derive from the word and meaning of the written law, by which, as we have seen above, innocents are incompetent and sentenced to slavery, extermination, etc. And everyone who is familiar with the oral laws of the Jews will agree that they are mostly, so to speak, living in the word of the written law and manifest themselves outward when applying the first to life.

On the other hand, oral tradition is an addition that explains the methods of execution and form of many of the ceremonies established by it, as, for example, by whom and how the circumcision ceremony, to which the Pentateuch orders to expose every male baby on the eighth birthday; for example, what, for example, should have a handicapped (cycitus), which the law orders the Jews to do.

But everything we have said applies only to the Galah, that is. legislative part of the tradition. We will speak about the component of the part of the tradition that expresses the religious worldview of the Jews, we will speak below, when reviewing the era of the Talmud.

Now we turn to the means by which the Sejm subordinated the Jews to the laws.

These are the means of a system of punishable and moral measures.

Using, by virtue of the letter of Artaxerx, the boundless authority over property, personal freedom and the life of the Jews, the new people's tribunal, together with the law of the Pentateuch, put forward to the light of God in the latter an extremely severe laying out in the latter an extremely severe sentence of punishment, which, in the existence of the Jewish kings, was forgotten and abandoned together with the law for the protection of which it was created. When they came into force, these punitive measures have provided much more services to the Pentateuch than the word of the Prophets that reminded him of him, which from that time will remain silent forever. In the decree on the termination of mixed marriages and the expulsion of Jewish women who were married to them, marking the first step taken by the Seimas on the way of his historical activity, the Seimas declares to the Jews: "Who will not appear in Jerusalem for three days according to the decree of the chiefs and elders, he will be deprived of all property and will be excluded from the community" *14. It is very clear that in view of the formidable power that clearly described in the statement of the Seimas, no Jew dared not to appear in Jerusalem, and then, no matter how difficult it was for many Jews to dissolve family ties, to expel a woman's beloved woman, to tear the mother from children, etc., but the said decree was executed in the tears and sobs of Jerusalem.

For the sale of the Sabbath, the perpetrators were beatings, their hair was pulled out, and finally it was announced to them that if they would come again on Saturdays for the walls of Jerusalem for the sale of their goods, "on them will be put on their hand." This order was as successful as the disparity order. In this way, as we shall see below, the Jews and all the other, the New Testaments, severe for the Jews themselves, and the Old Testament laws hostile to the innovators, which the Jews still live, were incooled in this way.

The judicial-executive power was from that time represented the executors of punishments established by the Seimas in all cities (sudiencie), in which, together with the judges (chathes), the perpetrators of the sentences were ordered by a court decision (scue) and next to the Scine of the Pentist Books adored a stick, a whip, a chain, etc.

However, only a stick, whips and a chain were the necessary affiliation of the lescold, and the scroll of the law is not necessary.

In addition to the punitive system, the Seimas has taken various moral measures to take root between the Jews of the Pentateuch. For this purpose, he, together with the promulgation of the law, established a public reading of it. His reading is celebrated from this time on the Sabbath and holidays, when all work and physical occupations are forbidden to the Jews, and in the days of trial and massacre - on Mondays and Thursdays at which Jews gathered at the judges. The reading was made, in an inaccessible fence of the temple and in synagogues, which, serving as the meeting place of representatives of the local Jewish community to resolve issues relating to the whole community or the whole of Israel, and the place of courtship - the beth-dina, were built not in the center of the city, but in the field, it must be assumed that here Jewish affairs are kept away from a foreign ear and eyes. Reading the law, in passing, say, did not constitute the exclusive right of the clergy and did not relate to its direct duties. People who generally feel capable and who were prepared for this by the school, without distinction of classes. Reading the People of the Pentateuch in the Hebrew language, in which the revelers were written, the readers had to pass on to the listeners their content in Haldei, which then had almost replaced the Jewish their folk language.

Together with the words of the written law, the audience often met here and the legends relating to it. Of course, through public readings, the people gradually mastered the spirit of the law, but the possibility of studying the law could only be given thoroughly by the schools that the Seimas were created for this purpose.

The school established by the Seimas, which, in passing, say, in some countries still exists before, and regarding the program, spirit and external form until now retains its primitive typical character, at its very occurrence was not for the Jews the same as the common knowledge of the common knowledge, as the schools were then, in which priests, astrologers, philosophers, princesses, etc. were brought up. those neighboring peoples of the Jews, headed by the pharaohs, Navokhodnoriers, Cyrus, etc. The task of the school established by the Seimas was only to make the Pentateuch an inalienable property of the Jews and at the same time to educate officials for the administrative and judicial institutions of the same Jewish community he had jurisdiction over the Seimas. To form a clear idea of the attitude of the school to the subjects of general knowledge, it is enough to at least give the following fact. For about four centuries, from Ezdra to the fall of Jerusalem under Tite, the development of the school in the Jews quickly moved forward. Between representatives of this school we meet such tireless and glorious figures as Gilel, Shamay, Gamaliel, etc. Nevertheless, the general knowledge was so scarce between the Jews at the end of the said epoch, under the Roman procurators, that in order to determine the day of the new moon with the onset of each new month, Jews needed a formal judicial act instead of calculus, by which the court claimed the day of the new moon on the basis of the testimony of two of the statements placed by the government in different places on purpose to observe the appearance of a new moon of witnesses who confirmed to the courts.

With the drafting of this act, which was always made on the eve of the announcement of the day of the new moon, in the elevated places, in the vicinity of Jerusalem, bonfires were lit, which served as a signal of the onset of the new moon. Noticing this signal, the Jews, who lived in places close to Jerusalem, in turn, also lit bonfires and thus passed the news further. On the basis of these acts, annual holidays were established in the provinces: Easter, Pentecost, etc., which, according to the words of the Pentachio, were celebrated for one day. To mislead the Jews living in the provinces regarding the definition of the holidays, the Romans who settled in Judea began to deliberately light the bonfires of Jerusalem at different evenings, before and after the days of the new moon, and since that time the Jews, who were misled by this path, really could not accurately determine their holidays. This circumstance caused the resolution of the Singerdion, according to which Jews in the province should celebrate annual holidays for two days instead of one.

This primitive way of calculating time proves that next to the thriving school in question, the extreme ignorance of the Jewish soil coerced on the extreme ignorance of astronomy, which was then already on a certain degree of development of the Greeks and Romans, with whom the Jews had to come in to touch.

At the same low level, there was then building art, medicine, etc., among the monuments of the said school and there is no mention of them in the monuments of the school. Even more, even the folk language, which, as we said above, during the Babylonian captivity * 17 fell into disrepair, he did not rise in the walls of this school.

*1 1 Book of Ezra, chapter VIII.

*2 1st Book of Ezra, chapter VIII; Talmud Berakhot, l. 33; Ish-whalma, there, and there. I Megil, ch. I; Berishi-slave, chap. 79; Midrash Rus, Gel. IV, Sea-Nebukhe-Gazman, chap. II, Dor-dor-Pedorshov, h. I, c. 54 and 55.

*3 Deutes law, chapter VI, st. 4.

*4 The Prayer. The Will, s. 52.

*5 Midrash-slava, chapter Voetthanan.

*6 Dord-Dedorshov, 1871, h. I, s. 236.

*7 Talmud, tr. Shabas, L. 6 and Tanhum, chapter Tee.

*8 Deutes the law, chapter. VII, st. 3.

*9 Ezra, chapter IX, st. 1-3.

*10 Hoshen-Gamishnot, st. 159, Baba Baba, Hezkat and so on.

*11 Hoshen-Gamishot Tour, st. 388.

*12 Baba Kama, 1136.

*13 Baba-Kama, l. 35a and so on.

*14 Ezra, chapter. X.

*15 Neeman, chapter II.

*16 Hoshen-Gamishot Tour, G. I.

*17 Facts confirming this point are not recorded in historical documents. (Approx. LVN.)

However, the real assessment of the school of this school will not at all contradict the certification of wisdom, knowledge of many languages, etc., which the Talmud attributes to some representatives of this school in the

said era. From the beginning of the 11th century to this time, we meet Jews in different countries of Europe who, in addition to Jewish theology, Jewish law and literature, are engaged in astronomy, philosophy, mathematics, medicine, etc. For example, Samuel Galevi (1055) and Isaac Alfasi (1033) were famous laws, Abraham Ben David (1161) - chronograph, Abuvalid (1050) and Samson Parkhone (1160) - grammars, Abraham Ben Khia (1123) - astronomer and geographer, Maimonides (124) - philosopher, physician and law historian, etc. But none of the similar Jewish luminary and mentioned to them drew his light from the Jewish school. Some of the these Jewish celebrities were autodidacts and, like Spinoza, drew their knowledge from Arabic, Greek, Latin and other sources, without any school, and others, like Berne, Heine, etc., attended the schools of the local people, among whom they lived. The Jewish school, which during these celebrities flourished in the countries of their birth (Spain, France, Germany, etc.), knew only the books of the Old Testament and the Talmud. However, this school ignored other knowledge. Thus, if some of the representatives of the Jewish school and the other Jews from the Sejm before the fall of the Kingdom of Judah really, as Talmud argues, were distinguished by knowledge of other people's languages, etc., then they also in no way owed knowledge to the Jewish school, the purpose of which, as we said, only in order to root the laws of the Pentateuch among the Jews. According to this special purpose, the Pentateuch not only gave this school a program, but also for a long time, before the Talmud meeting, served as almost the only textbook in schools for younger and older ages.

In the schools for the younger age, the students mastered the texts of the Pentateuch in Hebrew together with the Halda translation, without interpretation, tradition, etc.

In the schools of older age, a written law was taught with the necessary comments, interpretations and traditions relating, as we said above, partly to the outer side of the Pentateuch, and partly to the laws defining the rights of Jews and the Jews, etc.

From that time the scribe and Pharisee, i.e. the scribal and interpreter of the law, occupy a privileged position in the Jewish community. They take in their hands both administrative and judicial power, honor and all the benefits of the secured material situation. The ignoring ignoring in the law was tarated, according to the Talmud, by scribes and Pharisees, as an animal. Thus, the school divided the Jewish community into two classes: the patricians - Talmud-ham and the plebeians - the am-Ha'an. How different the situation of both is clear from the place of the Talmud, which says that the am-gaytz can be killed with impunity even on the Day of the absolution of sins. Now it will become clear why the Jews zealously sent their children to school, which alone could make the plebeian a scribal and a Pharisee.

Finally, it is necessary to pay attention to another measure that no less than the school has contributed to the conversion of the Jews to Jehovah and its law and to the support of the patriotic feeling which has aroused between them; we are talking about the prayers established by the Sejm.

But first it should be noted that before the emergence of the Seimas, the Jews did not have established prayers and, if necessary, everyone prayed for

his personal need with his own words. With the appearance of the Sejm and the establishment of the temporary kingdom of Jehovah in Judea, the Seimas established a single prayer, with a vowel and tacit parts, which every Jew, wherever he is, must read three times daily: in the morning, in the afternoon and in the evening. By the beginning of this prayer, the Jew, as we said above, vowel proclaims Jehovah as one God of Israel and immediately tacitly, whisper, his real king. This proclamation is followed by a vowel part of the prayer that Jews read aloud. It states that the Jew with all his heart, soul and good should be devoted to Jehovah and His law, that Jehovah will be given a fertile rain, fertile, etc. Otherwise, then. If the Jews turn to the pagan gods, then there will be no rain and harvest and the Jews will completely disappear from their beautiful land. It is not unsustainable to recall here that, reading this exhort in favor of Jehovah and His law, the Jews hold in their hands tied to the four corners of the dresses and representing the most visual emblem of punitive measures of the hand (Cicitzite 19) and, after graduation from the above-mentioned place of prayer speaking of the law, kiss the emblem and say:

“And when you see them, remember all the commandments of God, and do them, and let your heart be seduced.”

The unspoken part of the prayer, which the Jews immediately wheezed, consists of 18 blessings, of which most speaks of the speedy liberation of the promised greatness of Jerusalem, the skaper David, etc., as:

“Sight up our misconduct, instance for us, and soon free us for your name, for You are a powerful Liberator.”

“Ony our liberation by the great trumpet, raise the banner for the assembly of our exiles, gather us together with the four ends of the earth. Blessed are you, Jehovah, who gathers the exiles of your people, Israel.

“His reset the judges of ours to continue, our counselors, as before, have removed from us the sorrow and groin and reign, O God, above us with love and mercy, and justify us at the trial.”

“Return by thy mercy to your city, and abide therein in it according to thy promise. Recreate it immediately in our days with an eternal building and a hurry to restore the throne of David in it.

“Let the branch of your servant David be inflamed, and let his role be risen with your help, for we shall trust daily upon thy salvation.”

It is obvious that this obligatory prayer the Jews had to read quietly for the same reason that they quietly read the obligatory proclamation of Jehovah by their true King, to whom, as we said above, this prayer begins.

Reading these prayers have survived to this time. They are read cathedrally in prayer houses and every Jew separately, wherever it is: in the morning, in the afternoon and in the evening, and constitute the most important part of Jewish praying.

These prayers, we note, constitute the main basis of the whole period of the existing vast Jewish prayer, in which very often mentions the union of God with Abraham and with all Israel in Sinai, it is said that the Jews are the chosen people elected from all the peoples of the earth, the power of the non-verbode King *21 is denied, curse is cursed by all the peoples from which the Jews suffered *22, the duffle of the foreign faith.p.

The predominance of the political content in the current Jewish prayers is so great that in the abbreviated, for example, the prayer book of Mr. Volya (Vilna, 1870), which, together with the Russian translation, consists of only 212 pages, more than a hundred pages we meet prayers of purely political content.

All these prayers, which, one might say, are now accompanied by every step of Jewish life, speak for the most part by the texts of the Old Testament and always his language.

Returning to the activities of the Seimas, we must say that under the influence of the punitive and moral measures, Jewish life has taken the path to the goal desired by the Seimas. The hard punishment, which had been waiting for every Jew from that time for violating the law of the Union, not only took away from the Jews the desire to offer its sacrifices to other gods and marry foreign daughters, but also subordinated them to many other rules invented for the final isolation of Jews from infidels, such as rules on kosher and tref, according to which a Jew is forbidden to taste bread. But most importantly, from this time, as it will be proved below, for rapprochement with the innovators or for the sympathy of the non-Jewish power, to which he sympathized, and which from the day of the emergence of the Seimas in such cases, has always, like Pilate, played a pathetic role of blind gun in the hands of representatives of the institutions of the Jewish community. The reading of the vowel and unspoken laws in the synagogue, the study of these laws in school and the constant repetition of the vowel and unspoken prayers familiar to us have ingrained among the Jews a deep conviction, on the one hand, in high rights of a Jew, as the son of the "chosen people", as an ally of God, in a word, as a patrician of the world, and on the other hand, in the uneligence of God of the outcasts and sentenced to death. The Jewish religion and conducted this dogma, so to speak, in the flesh and blood of every Jew; finally, the living of the Jews imposed on the life of the Jews the ambiguous seal in which their attitudes towards the Gentiles soon became as harmful and unbearable to the latter as the life of the Jews in general has become closed, mysterious and elusive for every non-Jew.

But this direction to a strictly enclosed life met its opponents only in some persons from the upper layer. The son of the high priest, Menasius, who, while married to the daughter of the Persian boss and nobleman Sanababat, did not want to obey the Seimas' decree regarding non-verage women, by virtue of which he had to part with his wife. Opponents of the new order strengthened the camp of the Samaritans (kutim), who were pushed away from participation in the construction of the second temple. Thanks to the influence of Sanabalate, in Samaria, on the Mount of Garim *25, to the detriment of the Jerusalem temple, a separate temple of Jehovah was erected, in which Menasia was the high priest.

Although both hostile sides, i.e. Jews and Samaritans, equally considered themselves to be admirers of Jehovah and followers of His Law, but they represented two different elements in political and religious terms. For the Jews, the promised land was, so to speak, the cradle of their folk history. All rivers, mountains, valleys, towns, streets, buildings, in one word everything

in this country was for the Jews a living monument of their folk heroes, leaders, Tsiev, etc., and the names of these monuments often read to them the history of the feats of glorious folk figures. Therefore, they, very naturally, considered themselves the legitimate masters of the country. Proceeding from this point of view, for them, with the restoration of the new order of Jehovah, as we saw above, was not only God, but also the Temporary King, but also the Pritieth, not only a temple charter, not only a sacred folk history, but also a sacred document confirming that the Jews belonged to this land, and at the same time with the word that sooner or later they will rip it out of the hands of the villains. Thus, the word of the historical part of the Pentateuch served here as an internal connection of the people's political life, delivering rich food to the political hopes of the people.

Samaria was completely different. The Samaritan Party consisted of a mixture of pagan tribes resettling here by Salamanazar on the site of the Israelis expelled by him. They did not put on this country any hereditary rights, but, as citizens of this country, they provided their rights with the dominant non-Jewish power. The desire to restore the throne of David could not meet their sympathy. On the contrary, the Samaritans very well understood that under the scepter of the Jewish king they, as uninvited guests, would be much worse here. They knew that according to Jewish laws, they would have no place here on the promised land. This explains that of all the books of the Old Testament, the Samaritans accepted only the Pentateuch and the Book of Joshua, in whom there is at least no direct speech of Jerusalem and David, of which the other books of the Old Testament speak clearly. The Samaritans did not leave their old gods, but they offered sacrifices to Jehovah, to which they were attacked by the Lions. From that time, Jehovah was their God, but not the King, but the Pentateuch had the significance of the temple charter for them; the historical part of it could not be for them the internal political cement, which it became under the rule of the Seimas for the Jews. With the elevation of the temple of Jehovah in Samaria, whose clergy consisted mostly of the priests who had fallen away from Jerusalem, a fierce struggle begins between the two temples. The dispute was here that Jerusalem or Samaria should be the center of the cult of Jehovah. Both sides were armed with the same weapons, i.e. The Pentateuch, which, according to the tradition adopted by both opposing sides, was written by Moses himself before the conquest of the promised land by the Jews. But in the Scribbles of the Pentateuch, which are in the hands of the Jews, the texts reminiscent of the future of the temple of Jehovah: Deuteronomy, chapter. XII century. 11, chapter. XIV st. 23, Chapter 23 XVI century. 6 and Chapter 6. II and XXVI states. Based on these texts, the Jews claimed that this place was later Jerusalem. In the recruits of the priests of the Samaritan temple in the words of the Samaritan temple, saying of the Church of Jehovah, it is said that Jehovah had already "selected" a place for his temple. By virtue of these texts and the words of Deuteronomy, g. XXVII century 12 - Samaritan priests claimed that the place for the temple of Jehovah could only be the place chosen for this purpose by Jehovah's Mount Garizim. Of course, in the fierce struggle between the two parties, both

sides mutually accused each other of falsifying the texts of the Pentateuch and, each of the enemy parties, recognized the true texts of their Scrolls as authentic. Although in this enmity the representatives of the Samaritan community have always pointed out to the government that the Jerusalem temple is living in political treason among the people, but the Samaritans could not have much harm the center of the Kingdom of Jehovah that arose in Jerusalem and delay the development of the new order that has arisen in it. In Judea since this time, as we said above, under the rule of the Seimas concerning the outside world, all lived for one and one for all, and by this power the Jews always found the means to induce local authorities to their side. After a two-hundred-year struggle between the two-hostile camps, the victory remained on the side of the Jews. The Samaritan Church was destroyed by John Gircan, and with the fall of this temple, the Samaritan community ended its mission in the historical life of the Jewish people. The domination of Persia was also not held for long in the promised land. With the conquest of all the peoples of Judea, Alexander of Greatness came under the walls of Jerusalem (332).

Indifferently referring to the question of which of the belligerent pagan kings will remain the ruler of the earth and feeling so strong that during the struggle between Persia and Greece the sword to restore their independence, the Jews arranged for Alexander a meeting quite like a humiliated community, ready to submit to all power that would not prevent only to serve Jehovah.

Alexander of Macedon was met by the high priest, all the doct and the people in a white vested, dressed only on the day of scapegoat. The goal has been achieved. Perseminated by this unexpected meeting, Alexander not only ensured the inviolability of the temple, but, like Cyrus, Darius and the other, also made his sacrifices to Jehovah and gave not only the Jews of Palestine, but also living in the East various benefits, freed the Jews from the granting over the Sabbath years, etc.

Over time, the pagan kings, who, as we have seen above, have always been sympathetic to the Jewish religion and sent their gifts themselves to the temple of Jehovah, left, however, their policy of religious indifference regarding Judgment. The pagan kings later became convinced that under the guise of religion Jews were harassing political aspirations hostile to the influence of power, and in order to ensure their domination over Judea, they resorted to the violent conversion of Jews to the pagan gods. Antiochus Epiphane (175) Saturday, circumcision and temple service were prohibited. Even more: the Greek government, the Talmud, was forbidden to the Jews even mention the name of Jehovah. But then Judgment was already stronger enough to speak openly against the non-verage power, and the first uprising under the leadership of Matthias Asmonea was crowned with the crushing of the Greek yoke (165. BC. Judas Macabe, the son of Matathia, after a glorious victory over the yirs, solemnly entered into Jerusalem, throwing from the temple set in it by Antiochus Epiphane, the Olympic Jupiter and restoring the temple service, and John Gircan, the son of Simeon Maccabe, finally restored the independence of Judea (145. BC. But this long-awaned happy revolution in the political life of Jews was an occasion for internal

strife. The Maccabees who liberated the Jewish land from the yoke of another yoke were forgotten, however, about the descendants of the old dynasty of David, and together with the tiara of the high priest John Girkan left behind the scepter of the tsarist. We will talk about the consequences of this discord below. Here we will briefly say about the influence of the order of things introduced by the Seimas on the internal economic and domestic life of the Jews.

In assessing the influence of the new order of things on the life of the Jews, we must first of all pay attention to the laws on the Sabbath. Above we saw that for collecting the chips on the Sabbath of the Pentateuch sings the culprit to death *28. In another place, the Pentateuch forbids the light of fire on Saturday *29. The oral tradition, keeping in this respect the direction of the two written laws, went even further. According to the oral law, do not raise a slap on the street on Saturday, light a candle, but carry a handkerchief in your pocket, go beyond the city more than 2000 steps, smoke a cow, etc. It was a criminal offence for which the offender had to pay with his life, or at least be severely punished. Such Saturdays not without reason caused a strange question: "Saturday for a person or a person for the Sabbath?". Being a periodic numbness of life in all its manifestations, the absolute Sabbath, and for it and the holidays, drove a Jew not only from the labors in which a person deals with a non-essential nature, for which he must vigil, obey her voice, come to her help, etc., as, for example, with agriculture, gardening, cattle breeding, etc. labor, crafts, etc. With the same effort was driven by the Jew from agriculture and the Sabbath years, which were a periodic catastrophe for farmers.

It goes without saying that these holidays could not serve in favor of the prosperity of agriculture and encourage the Jews to this work. No less disastrous was the tax system for Jewish agriculture. With the establishment of a new order of things, the Jews became, that to speak, bidanquisms. From this time they had to pay, firstly, in favor of the inverse king and, secondly, for the maintenance of the state of Jewish officials and in favor of the temple, which accumulated gold not only for the satisfaction of the needs of the Jewish religion, but also for the underground political preparations produced in his room. In favor of the non-verage authorities paid a total tax on the system of direct and indirect taxes, which were levied by collectors, buyers, torches, etc. But this was considered to be filed by the Jews illegally. For example, the officials of Herod sent by the Sanhedrin turn to the Savior with the question: "Is it possible to give to Caesar or not? Can you or not to give it?" It is known that in this way the Sanhedrin tried to put Christ in a hopeless position; the answer not in favor of Caesar betrayed him to the Roman court, but in favor of Caesar - was a treason of the Jewish law and armed the Jewish muk, which really previously met Christ with the exclamation of Goshan-Ben David (Save, the son of David), and then shouted - "the Russians." Considering to file in favor of a non-verage power illegal in principle, the Sejm and subordinate institutions could not but want to bring the required authority to the possible minimum. The surest and most direct means to achieve this goal is the utterance of the intravenous power of the present number of Jews. To ensure this correct means for the reduction of

the incoming in favor of the inverting power served as a voice saying in the wake of the fact that for the calculation of the Jews, Tsar David, Jehovah sent a plague to the Jewish people, which exterminated 70000 Jews *30. On the basis of this story, a law arose, which reads: "The number of Jews is prohibited even for God's purpose" *31. The Tahunn prayer, which the Jews read for this time, cover his face with their hand and which begins with the words: "Very regrettable to me, but let me fall into the hands of Jehovah, for His mercy is great - just not to fall into my hands of men" *32, with whom King David, concerning his said misdeed address to the Prophet Gad, was undoubtedly established with the aim of inspiring the Jews. Over time, this belief has penetrated so deeply into the soil of Judaism that under the dominion of Rome, when the people's forces of the Jews have already strengthened enough, the Roman government at the census of Jews met armed resistance. All these facts convince us that the sake of submission in favor of the non-verage power met its opponents in the very representatives of the institutions of the Kingdom of Jehovah, by which it was charged, and among the people. Here, all by joint efforts tried to reduce this burden. But it is completely different to submit in favor of the temple. It was established by national laws and, because of the important fact that the temple was the treasury and for political needs, this one was sympathetic not to the clergy, but also the members of the Sejm, the elders, etc. The fees were abundant, and not not even if they were able to keep the mass in poverty, they had to finally drive away the Jews from agriculture, cattle breeding, horticulture, than they lived for the most part before the first fall of the kingdom.

*18 Talmud, tr. Pessim, L. 49.

19 Cicitis is the hands that Jews still bind to the four corners of the prayer mantle of the "talete" they are wearing daily at night in the morning's imagination in the synagogue or house in the "arba contov" worn by the Jews constantly under the vest or instead of a vest. The hand consists of 8 threads. From the edge to which it is attached to the dress, there are 5 double knots, between the intervals of which are winded with a thread of 40 gates (turns). The Jewish Law of Horah-Haim, chapter XI, Talmud Shabbat, L. 45, chapter 137 et seq. books have determined the form of the hand, but explain the meaning of 8 threads, 5 knots, etc. different; and none of these explanations is satisfactory; none of them finds out why it is the hand, and not anything else, that should remind a Jew about the Law and beware of its violation. Meanwhile, the case speaks for itself: in general, the hand has the appearance of a whip, consisting of a knotted handle and 8 whips. Eight lashes remind of the eighth day of circumcision, when a Jew enters into a sacred union with Jehovah, double knots on the handle resemble the double Law of the Union: written and orally, the number of them five speaks of the Five-Beduch Law, the four intervals between the knots established by the Jewish Law of the four-year-olds of the death penalty: the death penalty was killed.threads correspond to the corporal punishment established by the Law for 40 whips. In the morning and evening obligatory prayers, the Jew gathers these hands in the hands and, reading the specified place of the Pentateuch, kisses them. Curiosity explanations of the meaning of cycite see "Gekhalutz", kn. 7, Vienna, 1865, p. 102.

*20 Mr. Volya, Vilna, 1870, y. 52-68.

*21 The prayer "Oven Malkaine" says, "Our Father and King, except you have no King" (Prayer of Mr. Volya, s. 68). Here is Mrs. Vol and Gurvich (Eur. mon. from the first. in Russian O.Y. Gurvich. Vilna, 1870.) add in the Russian translation the word "heaven", which distorts the meaning of this prayer for the Russian reader.

"There is a prayer that the Jews at the ceremonial rite of the Paschal Supper says: "Edish out your wrath upon the nations that do not know you, to the states that do not call upon you; for they devoured Jacob, devoured his dwelling. Pour your anger upon them, let your angry wrath befall them, and toast them with rage and destroy them from under the heavenly arch of Thy.

*23 The prayer "Olyun", to which the synagogue and each Jew separately on weekdays, the Sabbath and holidays ends the obligatory for all the membly, the impoverishment and the evening, by the way, reads: "We must praise the Lord of the universe, to majestic the World-renalist for the fact that He did not create us equal to the peoples of all countries, did not level with the other tribes of the earth. And they worship the vain and the empty, and pray in vain and in vain. The place marked with brackets is usually missed in prayer books printed in the Russian Empire. But that's all the worse. Since the censorship began to cross out this place, it, like other such places, has become the subject of special attention of all Jews. As a result, these places are taught by heart even by young children who are a little begin to read through the prayer, and when the content of all prayer in Hebrew is not yet available for the child, the content of these places has already been explained to him. (See. Shulhan-Aruh [Jewish Law], Vienna, 1867 I, c. 20, pr. 12 - where it is indicated that this place is read by heart.) In the pronunciation of words in brackets, the praying Jews turn face to the west.

24 The New Year's Day, which at the same time is the first day of the ten-day period of repentance ending in a ship's day, is undoubtedly one of the most important holidays for Jews. He is marked by the seven-time popular recitation of the 47-th Psalm, which says: "All nations, we will weep with your hands, and give God a voice of joy, for the Almighty and the Almighty Jehovah, the great King of the universe, He will subdue the nations to us, and He will bring forth the families under our feet, and He will choose our heritage, the pride of Jacob, the evil he loves, then He will be the gave."

No pen is able to convey even a weak picture of the picture that the synagogue presents during the reading of this psalm, or will introduce the feelings of the Jew in the heart of his words. But every impartial judge familiar with the influence of this holiday on the lives of Jews will agree that it is hardly possible to come up with a better means of igniting patriotic feelings, political passion and religious fanaticism at the same time. After reading this, igniting the political sense of the Jews, the Psalm is tied rubs as a signal of the expected freedom.

After starting the new year and the period of ten days of repentance by the patriotic psalm said at the voice of the trumpet, the synagogue ends this period in the evening on Saturday with a ritual of exactly the same content in a shortened form. Then, after one trumpet exclamation, the synagogue is announced by the general exclamation of the people: "For the next year in

Jerusalem!" In the festive prayers of the Jews, published in Warsaw in 1871, translated into Russian I. Gurvich, the present final of the prayers of the Day of Judgment on the last page of part 2 of the prayer book left without translation.

*25 Deute Cute, chapter XI, st. 28.

*26 2nd Kn. The Kingdom, G. XVII.

*27 Talmud, Rosh-Gashchana, l. 18b.

*28 Kn. Numbers, G. XI, st. 32.

*29 Kn. The outcome, chapter. 35, st. 3.

*30 Kn. The Kingdom, G. XXV.

*31 Yuma, l.22b.

*32 2nd Kn. The Kingdom, G. XXIV.

*33 Cicero pro Flacco, cap. XXVIII par. 68.

Slow sickness, touching the dead body of a man or a stunned animal, to a woman during the period of menstruation, even to the objects affected by the patient, the deceased or the woman during childbirth, the period of menstruation, etc., all this, along with various free and unwitting sins, required cleansing and redemptive victims, which were brought by. Above all, the clergy belonged to the firstborn of the male cattle and man. For the latter, the parents had to give a ransom of 5 sheels. Finally, the Jew had to give every year tithes from the field products, gardens, livestock and other things, once in favor of the temple, another time - expenses during his stay in the walls of Jerusalem, where each Jew must necessarily have to introduce themselves to Jehovah every three times every year not with empty hands, and, finally, the third time, two years later, from the Jews, tithes from all in favor of the poor * 34.

The painful economic situation of the people is most heeled in the following complaint of the Jew to the clergy to the clergy: "I, the laity, in the sweat of my face eat my bread. How many labors I have to transfer to get bread, and in the tithes and fees with which we are taxed, and there is no invoice! I must plow, sow, press, collect, thresh, dry, clean; then: hammer, sauer, interfere with the test, sauerate and in the morning already hurry to the thresholds of the houses of the priest and Levit, to bring them, in addition to tithes, more "hoala" (part of each test, to the cake), "bicreach" (the first ripe fruit).the first sheep and sheep's haircuts). And in case of slaughter, cattle should deliver the priest "Zeroa" (pellet), "lechonym" (jaws) and "keba" (stomach). But neither priests nor Levites are yet to be satisfied with us. No matter how gloomy this picture of systematic liking, but the people submissively allowed themselves to exploit themselves. The Jews themselves, as they say in the complaint, rushed to the houses of priests and Levites in the morning to pay their duty. There was no other way out. We will not forget that the clergy had police medicine in its hands. Because of this circumstance, each priest could lock a Jew who has seen a rash or other kind of adequate or internal sickness, 7, 14 or more in his own house, or in a room separate from the family, in which he was given a meal and avoided it at all, as from the fool. At the end of the quarantine, the discretion of the priest was ordered to make a cleansing sacrifice and to give him freedom or to cast him forever into a colony of unclean, from where seldom forcreme.

The same power was given to the clergy by police medicine and over the houses of the Jews. Noting the "ulam" in the wall of one or another house, the priest had the right to order all tenants to leave the house and lock it for a known term. Then he could order the wall in which he sits the "ulgense", replace it with a new one and the house again locked for a period. If the "yazva", at the discretion of the priest, did not yield to these measures, then he had the right to command to break the whole house and take the cargo out of the city.

With regard to the need for medical care from the clergy, the Jews carefully escaping the sacrifices and tithes demanded from them, etc., especially since these fees, as we said above, were sympathized with both the members of the Seimas and the elders. However, there were cases that the clergy forcibly took tithe and other fees *36. But such cases were rare. The result of a significant number of absolute Saturdays and holidays *37, the Sabbath years and the presented beta system in favor of the temple was that the good-grandchildren of shepherds and plyaghani, who lived here before the Babylonian captivity, the Jews of the second temple gradually fled from agriculture and cattle breeding to an occupation, to whom frequent breaks with the onset of holidays are not so harmful and which the law did not impose hard. This activity was then trade. In addition, trade had a special seductive force for the Jews. Above we have seen that according to Jewish law, the property of a non-beneman is free, and that this law recognizes such property as the property of the Jew who will have time to impose on him his own hazak (right of possession), i.e., the law will take possession of this property by any means. After the rupture of all the connections existing between the Jews and the pagans around them, which took place as a result of the order of things introduced by the Seimas introduced to us in Judea, trade remained the only factor by which every Jew often, even with the assistance of local Jewish power, and always under its protection, could apply the said law in practice. Because of this order of things, the Jews gradually moved from the plough and the thread to bargaining, to the pinch. Under the influence of this order of things and vineyards, the Jewish lost their wine, and the land that once bleed out and honey at the second temple gradually turned into a wasteland.

With the restoration of Judea's political independence, John Girkan conquered the Idumeans and annexed many cities to Judea from neighboring peoples. Hate and contempt for the pagans, hidden so far under the ambiguous gum of Jewish religious, administrative and judicial institutions, now solemnly performed on the outside, transformed into a sword and fire. The temple of the Samaritans was devastated, and not only lived in Jewish cities, but also in the conquered foreign cities, the hardies did not live. All conquered tribes were given a choice of circumcision, and with it the Jewish faith or death.

With the abandonment of the royal crown, John Girkan, against himself, the scribes and Pharisees who had taken into his own hands the reins into his own hands, with whom he had previously lived in friendship and kept their teachings in everything.

The consignment of tsarist power by Girkan went against the Pharisees' dogma preached to restore the throne of David. On this occasion, the pier that John Gpkan gave to the Pharisees after the ruin of the temple hated by the Pharisees on Mount Garesim, one of the scribes addresses him with the words: "Lite you the royal crown, for the priesthood belongs only to the descendants of Aaron." In addition to this Pharisee, the Pharisees were still rumored that Girkan's mother was in his youth captive among the pagans, which, according to the laws of the Jewish, deprived John Girkan of his right to the tiara of Aaron. Finally, these antics ended in a brutal beating of a large number of Pharisees. John Hirkan in old age threw their teachings and became a follower of Tsadok, who was held by the previously persecuted by the Samaritans, persecuted by the Girkan.

The present circumstance made a split in the Judaism. There were 1) sadducees, to which belonged to both the king-priest, as well as the clergy and 2) the Pharisees, among whom were scribes and their teachings imbued part of the people. The former denied the interpretation of the law and tradition, and with them the given dogma in favor of the rights of the dynasty of David, while the latter stood for the tradition and dogma.

Recognizing the power of the Asmoneans as kings as illegal, the latter still always had among their midst (prince) from the house of David, which was considered the head of their party, and often the head of the Sandron. This order of things, which begins with the restoration of the political independence of the Jews by the Maccabees, continued during the Herods, until the end of the era of the Gaons, which we will talk about below. But leading among themselves a bitten struggle because of the question whether the word of the Pentateuch should be adopted in the literal sense or with a certain interpretation and trying to outdo each other with jealousy in the performance of the rites of the Pentateuch, serving in part and others of direct material benefits, and partly by a favorable sign of piety, under the guise of which it was more convenient to rob and oppress the people. the common people - the am-gayets - whom the book's nobility, as we said above, treated as cattle, went against the main goal of the Pentateuch, striving for the establishment between the Jews of justice, mutual love, compassion, mercy, etc. All these higher feelings, which, under the benevolent influence of the Pentateuch, and began to awaken in the mass of the people, were aliens to the selfish and ambitious saddüh and Pharisees, whom the word with which the Savior cissitudes *42 refers to the people, saying: "that they (the Pharisees and the scribes) command us to follow us."43. The protest of the extremely immoral direction of the two sects, whose religion consisted only in the exact fulfillment of the forms of ceremonies, was the third sect - the Jesse. Love for God and neighbor is the beginning that the sect has placed in the foundation of its life. Among the Jesse, there was finally, according to many, God himself, embodied in the person of Jesus Christ, to abolish all the laws of the Old Testament separating Jews from non-believers and on the basis of its moral principles, i.e., the laws of the Old Testament, and on the basis of its moral principles, i.e. Love for God and for one's neighbor, to conclude a New Union with all mankind.

In our speech about the Christian Church, we will not touch upon its teachings. This does not correspond to the purpose of our real work. For us, it is only necessary to understand for ourselves how the Jews reacted to the Christian Church in its very emergence.

When asked what the Judaism looked like, hostile to all the foreign foreign tribal, on its very basis Christianity, i.e., whether the Jewish legislation recognized the followers of the teachings of Christ as full-fledged Jews or took the place between disenhyocaners, we will find a clear answer in a brief summary from the work of the newest Jewish apologist. "The teachings of the Founder of the Christian Church and the Apostle Paul," says Weiss, "was recognized as dangerous to the old law of the Jews, so, of course, the scientists of the first generations were forced to arm themselves against them by different decrees, and by decrees to eliminate this danger, and to announce that a new doctrine against the Jewish religion."

"Fully, these circumstances have been subject to regulations that constrain and restrict the rights of Christians, of which only part of us know. These rulings are intended to partly understand the Jews how they should look at Christians and partly protect them from the influence of the new doctrine. From the decrees regarding the restriction of the rights of Christians, as we have now been told, only a small part is known, but from it we also see that they are considered to be a retortile - strangers, foreigners. Soon we will squeeten a decree that forbids to eat from their slaughter, which prohibits their bread and wine; their books are recognized as the books of wizards, and the fruits of their gardens defiling *45, but the flesh in their hands is forbidden on an equal with human flesh.

" It is also forbidden to marry them" *46. The Pentates written by a Christian shall be burned."47

"The Gospels and other Christian writings were condemned to be burned" *48.

Finally, we must pay attention here to the prayer "Birkhat Haminim", dedicated exclusively to Christians. This prayer will in a clear way to introduce us not only to the convictions, but also to the feeling with which representatives of the Jewish people met the Christians who appeared between them.

The Birhat Hamimim prayer is the 19th glorification, added in the first century of the Christian era to the unspoken prayer of the "Sheme of the Ages" mentioned above, which was then made of 18 glorifications, which every Jew and every prayer house are obliged to read three times every day with concentrated attention and reverence as a prayer that constitutes the main part of Jewish God-meat.

The scolor says: "May there be no hope for slanderers and let all the wards of your people be lost in a moment, and let all the enemies of your people be eradicated now; eradicate, crush and exterminate instantaneously in our days of all the outraged people. Glory to You, O God, who crushes enemies and conquers the ungodly.

However, the very life of the Jews is now a correct confirmation of this. That for the Jews a Christian is the same pagan, and that all binding laws in relation to the latter have their force in relation to the first. Take the

example: Jews around the world still abstain from intermarriage with Christians in the same way, as with the pagans, and every poor even Jew would rather decide to destroy his daughter than allow them to marry even a rich and noble Christian, since such a marriage has the same meaning with the final retreat from the Jewish faith. English nobles C.C. Irk, a Christian, joined in 1873. Married to the girl Amalie Rothschild, daughter of Anton Rothschild. The Warsaw organ of enlightened Jews in Polish^{*51} speaks of this marriage as follows: "This Union is finally a fait accompli. The daughter of a Jew who recently published biblical history with her sister, although in fact did not accept Christianity, from her native faith forever, however, retreated. Between the descendants of the old Anshel from Frankfurt, this is the first example of a loss of faith.

Another example:

The Parisian ravine Ishidor, invited in 1868. Napoleon III for lunch on the occasion of the age of the crown prince, did not taste any of the dishes of the imperial table ^{*52}.

Another example:

Everyone knows that from the very fall of the Jewish kingdom to the present day, the Jews have their own court (bet-din), engaged in the trial of various processes, which is teeming for the Jewish mercantile world. In Russia and Poland, beth-dee has in every place of Jewish settlement, at least one, and in large cities there are several. There have been cases, and even very often that Christians turned to bet-din in a clash with Jews. It is impossible not to agree that in the close ties in which Jews are with Christians in these countries in trade, the testimony of a Christian as a witness for one or another process that arises in even between two Jews could often provide great services to the beth-dina justice. However, in practice, there was not a single example for the bethine when and somewhere invited the Christian as a witness. This is because a Christian is deprived of this right on an equal basis with a disenfranchising pagan whom the Jewish law Hoshen-Gamishot in such a definition of the witness law completely ignores.

Finally, it is impossible to ignore the 103 kagal acts of the Minsk Kahala, which are to be ignored in the second part of this book, and relating to the end of the past and the entire present century, in which the kalagal, by virtue of the above-mentioned Hebrew law, by which the property of a non-Virean freely, has been selling to the Jews of the Hazak at a time, that is. the right to exploitation and final possession of any means of immovable property of persons of the non-Jewish population. Minsk: houses, shops, lands, monasteries, etc. ^{*53}.

Thus it is clear that Christians were put on a par with the Gentiles at the very appearance of the Christian Church and that Judat has kept this law in all intact.

34 Iore dea, st. 331.

^{*35} Baer-gagol. Mainz, 1877, chapter. 42.

^{*36} Door-dor-Redhornshov, h. I, s. 125.

37The Christian Church also has a large number of holidays, but these holidays are not absolute. The Christian Church never prevents the work of the Christian Church, and Christian holidays never prevent the farmer from

doing a restless cleaning from the field, hayness, do not stop the intrusive fishing, etc. In short, the Christian holidays do not stop the ordinary course of life and do not interfere with its free course. Jews celebrate up to 96 days a year. On the Sabbath days, a Jew will not stop the stove, will not light candles, cows, etc.; for all this, he needs the help of a nonsider. That under the rules of the Sabbath and holidays prescribed by Jewish law, the right state and social life is unthinkable, no one even from the apologists of the Judaism by profession will not argue about this. During the siege of Jerusalem and later, during the war of Bar-Koheba, the Jews on Saturdays put up arms, and this circumstance the Romans owed most of their victory over the Jews. (Graetz "Geschichte der Judeu". Berlin, 1853; 3t, s. 146 ate). But everyone who is familiar with the life of the Jews will agree that if Jews on Sabbath and holidays were deprived of the services and help of non-believers in their domestic life, then private life would be almost impossible for them. Everyone will agree that then the Jews would have or involuntarily accept the teachings of the Savior: "Saturday for man, not a man for the Sabbath," or doom themselves to very heavy, often unbearable hardships, tightness, etc.

*38 Let us speak of the facts confirming the existence of this right below.

*39 Note that this revolution in their lives and the love of the trade in money by Jews willingly explain to them by the persecutions of Christians, and the Christian world is no avivable, erring this explanation that is not recognized by the Jews.

*40 Tsemakh-David, st. 647.

*41 Seder-Olam, Tsemakh-David, Iuhashin, Abarbanel's Foreword to the book: Nakhdut-Abot (see: "Bet-Yeguda" by Levenson, Vilna, 1858, chapters. 95).

*42 I mean Jesus Christ (Editorial note).

43 the Gospel of Matthew, chapter. XXIII, article 3-5.

*44 Curious information about the sees see. "Gehlyuts", kn. 7, c. 53-59. Frankfurt am Main, 1865

*45 Talmud Julin, l. 13.

*46 Talmud Tosef, chapter II.

*47 Talmud Gitin, l. 48.

*48 Talmud Shabas Jerusalem and Babylon, chapters 15 and Tosef, chapter 11 and so on. (See: Dor-dor-twisted Mr. Weiss, h. I, Vienna, 1871, s. 235-236).

*49 Christians were called "minimum" (schismatics) in equal words with "ma'amim" (always), which they called themselves. See Musaphobia is the word "Min." Except for this, Juchasin, London, 1857, p. 15; Exald - "Geschichte des Volkes Israel" Cotingen, p. VII, p. 47, 58 and 477; Dor-dor-Vedorshov. Vienna, 1871, p. I, c. 235 and 236; Talmud Berehot. 12, Rashi's Comment, ibid. 5. For details, see this subject. "Gekhalutz", kn. 7. Vienna, 1865, p. 81-89.

*50 The Jewish Prayer of Mr. Volya, s. 60 and Mr. Gurvich, s. 70.

*51 I did not hold the translations of Mr. Gurvich and the Will inaccurate. For example, the true Hebrew words: "Oiwe-amha" (the enemies of your people), Mr. Gurvich passed completely in translation, and Mr. Wol

translates these words: "your enemies" instead of your people, as the immediately printed Hebrew text says. About this prayer, much is interpreted by the Jewish, mostly new, writers, for example. Grech, Jost, Philineon and other defenders of Judaism. Not rejecting, however, that this prayer curse was drawn up against Christians, they, however, claim that it was directed not against full Christians, but against those persons who mixed Christian also to the Jewish ceremonies and who were persecuted by the Christian Church. This favorite apologet of the Jews is also spent by Mr. Hwolson in his Opitch. "On Some Medieval Charges Against Jews" (Petersburg, 1861, p. 14-16). According to this stretch, real Christians are Jews, then did not think to pursue and despise. Here the question arises, why did they crucify Christ, killed Stephen with stones, beheaded John, put the Apostles of the elder and the younger, five times punished with a weave 40 blows and three times the rods of the Apostle Paul, etc.? Did not all the persons above and at the head of the Christian Church have not been full of Christians?

Izraelita, 14 in 1873

*52 Le Libanon, 1868, No. 20.

*53 Kagal's Book. Part II, St. Petersburg, 1875, acts: NN 67, 119, 131, 134, 138, 142, 143, 148, 211, 218, 223, 221, 231, 231, 239, 303, 324, 328, 362, 328, 372, 388, 419, 413, 427, 426, 44, 44, 452, 454, 454, 454, 454, 454, 4, 4, 4, 4, 4, 4, 612, 613, 614, 615, 616, 617, 622, 624, 633, 636, 645, 646, 651, 658, 660, 661, 667, 667, 670, 677, 674, 647, 747, 749, 752, 754, 764, 762, 769, 729, 829, 832, 834, 834, 834, 8, 964, 972, 973 and 974. With the advent of the Kagal Book in the press, the first ed. in 1870. Modern educated Jews in a lot of newspaper articles, pamphlets and books protested in particular against those documents of the said Book, which brought to the Hazak and its application to life. They protested against these acts, as against slander, fiction, forgery, etc. In a detailed study of the right of the Khazak, the inconsensability of these protests will be indicated.

CHAP. VI

The Fall of the Kingdom of Jewish Kingdom under Tita

Attitude of the Jews to the Gentiles at the Time of the Fall of Jerusalem under Tite

The Romans' Attitude to the Jews at the Time of the Fall of Jerusalem and After

The Movement of the Jewish Life Center from Jerusalem to Yamna

The Rebellion of the Jews under the leadership of Bar-Koheba and its consequences

A collection of oral traditions of the Jews, or the Compulmination of the Talmud

The Talmud Content

The place occupied by the Talmud of the Jews

The Meaning of the Talmud and the Changes Caused by Him in the Life of the Jews

At the time of the outbreak of Christianity, the Jewish kingdom again leans to fall. The union with Rome, in which, before Asmone, and then Heroda in the struggle of both the external enemy, with Syria, and with the inner

parties hoped to find help, was more disastrous for Judaea than the Greek and the Syrian yiga. Around 70 years after the Nativity of Christ, Judea finally turned into a Roman province, and its capital and the temple of Jehovah again, as in the days of the Nebus-nezzulato, presented the pile of ruins. But in the fateful moment, when the hope of saving the capital and the temple was lost, the Jewish national banner, but was again saved. This time, Judaism meets its savior in the face of the then-creamed sci-screamists and Pharisees, who was the leader of the then-closed sci-script, Rabbis Johann bin Zacai, whom Judgment is not unreasonable on a rank with Ezdro and Moses.

The agitation in favor of the David dynasty, raised by the Pharisees and scribes against John Girkon, not only did not stop, but further intensified under the domination of Herods, who were of Idiah origin. Therefore, when during the siege of Jerusalem by Vespasian, all the inhabitants of the city, without distinction of classes and ranks, united in one military family and decided not to leave the walls until the last minute, and the exit from the city was forbidden under penalty of the death penalty, then the head and members of the learned association of the Pharisees and the scribes, who considered the Maccabeans, and after Herod the kidnappers of the thrones of David, hoping for the expression of the Lord to leave the city to put your fate into the hands of the enemy. Despite the strict guard of the Zealots, the most desperate defenders of the city, the goal conceived by the Pharisees was achieved by the cunning: Rabbin Johanan Ben Zakai, who was headed by the named party, pretended to be dead and the learned Bremnack took him out of the city through the gates assigned to carry the dead.

It is clear that Vespasian followed the movement of intersuchable parties in Jerusalem, and there is no doubt that he had previously been familiar with the direction of the Farish Party. Therefore, the appearance of the head and members in the camp of the Roman legions could not be met by Vespasian as an unexpected case, inciting suspicion and distrust. Vespasian expressed his favor to those seeking his defense. Acquired the location and trust of Vespasian and considering it in vain to bother the mercy of the capital and the temple, ben Zakai only asked for the inviolability of the city of Yamna, which he had previously chosen to foresee the fall of Jerusalem, as a place for the school and the Sanhedron or the great beth-dina.

The attitude of the Jews towards the Gentiles is not the ones that existed at the first fall of Jerusalem. Then, as we pointed out above, the Jews offered sacrifices to the pagan gods, married the pagans, shared bread with them; they had general pagan rites, customs, vices, and so on. Now all these relations have disappeared without a trace, and their place was taken by immeasurable enmity and hatred, which now rested an irresistible chasm between the Jews and the rest of the world. During the fall of Jerusalem under Tita, the Jews professed monothmity *2 and thanks to the beneficial influence of the Pentateuch were free from many of those gross and disgusting vices, in which the pagan world was immersed before Christianity spread. Debauchery in all its most disgusting forms: ado-doing, socking, beating children in the womb, the most cruel treatment of slaves, with the poorest, etc. It was then practiced freely in all layers of Greek and

Roman society as customs of normal and natural life. Therefore, under the second fall of Jerusalem, the pagans were despised by the Jews liberated from these vices not only as political enemies of the Jewish kingdom and enslavers of the Jewish people, but also as the barbarians who were taken away by God, obsessed with the most outrageous vices. Only armed with boundless love for man, the apostles, driven by higher motives, with unprecedented self-foreroging in history, go out of the midst of the Jews and, not afraid of any danger, go to the signified peoples in order to heal them from the moral ailments spoken in history and bring them to the path on which they would become participants in the grace of the new law of love and virtue brought by Jesus Christ. The Jews, we repeat, despised the pagans as political enemies, were alienated to them as morally insane barbarians, worshiping not God, but idols, and finally, by virtue of their basic laws, which we spoke above, treated them as unrightened by God-free animals.

It is very natural that the Gentiles, for their part, paid the Jews with mutual deep contempt, hatred, often subjected them to terrible persecution and beating, persecuted their religion, etc. Cicero says: "All peoples have their own religious ceremonies, like us; but the religion of the Jews is so contrary to the greatness of the Empire, the glory of our name and the laws of the state that it disgusts us."³

Tacitus says: "The Jews, mutually supporting each other in all, at the same time nourish the irreceivable hatred of other peoples." Another place: "The fortifications of Jerusalem seemed to be erected in anticipation of the hatred that the manners and customs of the Jews inspired the neighboring peoples"^{*5}. The Romans looked at the Jews as a people who have discharined all that is sacred to other peoples and allows themselves all the inadmissible, faithful and loving only of their own and breathable hatred of the whole human race, not abstrating the honor of the King and Caesars. ^{*6}.

Now it is quite clear how many Romans looked at the Jews and what feelings they harbored for them. Nevertheless, the request of Ben Zakai, of which we spoke above, was fulfilled, and Vespasian, although he took political autonomy from the Jews, left in the inviolability of the establishment of the Jewish community to charge Jews on the previous principles and allowing the school to be arranged in Yamna, gave Jewish representatives the opportunity to again take up the cause of the salvation of popular freedom, the restoration of the throne of David, etc. As an insecure of the people who acquired the favor of Vespasian, Ben Zakai took here at the school, which de facto had the importance of the Sanhedrin, the chairman. Thanks to the zeal of Ben Zakai, Yamna soon turned into the center of the people's life of Jews, to which all Jewish communities were subordinated not only in the promised land, but also in other countries. Exploding the trust of the Roman government in favor of saving the people's cause, Ben Zakai, his successor Akiba and employees and associates of them, the members of the Academic Association went to their goal in the footsteps of the former representatives of Jewish institutions and the fruits of their underground activities this time ripened rather than under the influence of the first Sejm that arose after the return of the Jews from Babylon, due to the letters of Artaxer.

About 50 years after the fall of Jerusalem under Tita, the fruits manifest themselves in the universal uprising of the Jews in all the areas they inhabit, in Syria, Persia, Egypt and, finally, in Palestine under the leadership of Bar-Koheba (127-135).

But Bar-Koheba, I mean, The son of the star, as his Jews called him or as he called himself a desperate fighter and defender of the fatherland lying at the feet of Rome, turned out to be a deceptive star - "Bar-Kosebe" for the Jews. The son of the star, his mentor and the prophet Akiba, and with him a considerable number of scribes and several hundred thousand Jews died from the sword of the enemy. Instead of hoping to tear out the holy city from the hands of Rome and again raise the banner of popular freedom over him, the Jews had to submit to the harsh will of the victor Adrian. Convinced that Jews have all religious ceremonies, prayers and laws arouse political passions and inspire hatred of inveterates and indoor authorities, the peace-loving in general and Hadrian, who was previously located to the Jews, issued a decree, by virtue of which the Jews were forbidden: to commit circumcision, to celebrate the Sabbath days, to read the prayer of Shema. The Pentateuch. In addition, it was ordered to betray death as a member of the scientist of the association and the one who ordained the new member, and the city in which the ordination was committed - to burn.

All these brutal measures were considered, however, insufficient.

The popular traditions of Jerusalem rooted in Jewish life inspired the Jews with the most unparalleled and desperate courage, in which a handful of Jewish militias detained and often smashed entire Roman legions *8. Bitterly this courage, Adrian wanted to take Jerusalem out of his heart and to inhale from the memory of the Jewish people. For this purpose, he, on pain of the death penalty, forbade even one slope to approach the ruins of the capital and then ordered to build a new city with a Roman name on the site of Jerusalem (Aelia Capitolina), with a Roman face: gods, temples, theaters, circuses, etc., with the help of which time would have tamed people from the memory of the Jews folk traditions associated with the monuments of the destroyed Jerusalem.

But these apparently dead convulsions of the Jews have not yet broken the spirit of the Jews. A people who have lost political independence, as a person in a serious illness: even with the strongest shock of the body, with the most obvious danger, never admits the impossibility of healing and to the last breath with the energy of despair drives away the black thought of death. In the fateful moment, when the winner is crowned with laurels, hope, the patroness of the weak and the suffering, taking into his arms of the defeated, always tells him to console that all is still lost, indicating that even if in the visible world he changed everything, if there is no help for him here, then such is necessary to expect from the area where his suffering gaze is addressed.

In the Jews, this hope was all the more alive and alive that it was ignis. The vain of the queried and unspoken daily and festive, public and family prayers that were familiar to us, telling, by the way, about the miraculous exodus from Egypt, about the return of the Jews from Babylon, and at the same time

the most picturesque colors drawing the promised future greatness of Israel, the throne of Israel, the throne.

Under the influence of these prayers, the Jews are not only in the fall of Bar-Koheba, but to this day they do not lose hope that he who twice with the greatest miracles returned them to the promised land will not leave the Iacacians in the hands of non-believers, will not allow Israel to die in the hands of the enemy, etc.

However, the extremely cramping measures imposed against the Jews by Hadrian did not remain in force for long. Angonin, who also had to suppress one bloody uprising of the Jews, abolished, but the signified heinousness revealed to the Jews temporary access to Jerusalem, etc. And since the local authorities still everywhere left the Jews intact not only those institutions that seemed to them a convenient tool for the collection of children, but also the Jewish court (bet-dine), the school or the Great Court, then having moved then to Wushu*10, again found themselves at the head of the Jewish people and still began to lead and manage all the now scattered in different countries. Books and related traditions.

The difference in which the activities of the late popular tribunal differed from the activities of the Sejm and the Sanhedrin of past times was that instead of the law on public punishable measures, it was necessary to introduce a system of secret measures to the extermination of Jews guilty before the Jewish laws, the authorities, etc., since with the fall of the temple or about forty years earlier, the Roman government deprived the Sanhedrin of the right to conscribe Jews to death.

On this change, the Talmud informs us: "From the day of the fall of the temple, although the Sandron was destroyed and four years as mortal executions were abolished, but the legal force of the four kinds of the death penalty has not ceased: who is subject to murder by stones, he will fall from the roof, or the predatory beast will thaw; whoever is subject to burning, he will die from a fire or a serpent (the emblem of treasury and gu.He) will be delivered into the hands of a government (foreign) or the robbers will attack it; and whoever is to be souvot, he will drown or die from the fact that his throat squeezes his throat.

It would be desirable for us to keep silent about such a shame in the ancient organization of the Jewish community, if the documents and facts of which we speak clearly did not prove that the above brutal system of lynching, in which government institutions and authorities are often a glorious weapon in the hands of Jews pursuing anti-government goals, is also used for all times in the underground activities of Jewish institutions.

Then, the now-in-----

After the fall of Jerusalem, the Jews were scattered across different countries. The spread of an oral law between them, without which the word Pent., as we said above, remains incomprehensible sound in many cases, so to speak, incomprehensible sound, was very difficult. To do this, it was necessary to have a constantly huge number of well-prepared scribes, for which the people's Tribunal did not have enough funds. For this reason, the members of the hounds, or school, considered it necessary to inform Jews, scattered in different countries, oral tradition in writing. Over time, these

written traditions and rules have accumulated a lot, and, collected together at the end of the 5th century, they formed the Talmud.

All books now known as the Talmuda, consist of Mishna and Gemara.

The Mishna is a set of oral laws, partly based on the word Pent-Nuchy, and partly, as we said above, resulting from its meaning (Galachot).

In the form in which the Mishna is now, it is collected and compiled by the ravina Judou be the Holy in the 3rd century.

The Mishna has six sections:

Zeraim - sets out the rules concerning prayers, agriculture and taxes in favor of the credry (11 treatises).

Mead - speaks of the Sabbath, holidays and about the eddyes in favor of the temple (12).

Ours - sets out family law and rules relating to the Oaths and Machies (7 treatises).

Neziimi - civil and criminal charter and different teachings (10 treatises).

Kodeshy - sets out rules relating to the temple service, sacrifice and the rights of the clergy (11 treatises).

Taga), the rules for purification (12 treatises).

Mishnna is written in biblical language with an accome of the words of the Halta, Arabic, Greek and Latin languages.

Gemara consists of:

Perush, I.e. Explanations and research of the Mishnna.

Pesakim, I.e. the decision on which of the scientists arguing in Mishna remains the authority on this or that controversial issue.

The gersel or Ta-onot, I.e. regulations and rules approved after the preparation of the Mishna.

Agadot, this includes: religious worldview, different legends, regaling, stories, morals, etc.

Hemara is written in the Haldian language, also with an abusing other people's languages, with the exception of some legends and stories compiled in biblical.

Hemara, together with Mishnah, is, as we said, the Talmud. There is the Jerusalem Talmud, finally collected at the end of the 4th century in Jerusalem, which belongs to the 39 treatises of the Mishna, and the Babylonian Talmud, finally compiled by the end of the 5th century in Babylon, which dates back to the 36 treatises of the Mishnah. But to the 16 treatises of the Mishna, relating to the temple utensils, which speaks of purifications and conveying the teachings of the fathers, there is no Gemara at all.

In the processing of the Jerusalem Talmud, the Talmud is much inferior to Babylonian. Similarly, the volume of the second is 5 times larger than the first.

In addition to Mishna, the works of its era also include:

Sifra, I.e. the statute of the priests, based on the book of Levite;

Syfry, comments to 4 and 5 kn. Moses;

Mehilta, the same is the commentary on the book "Exodus". To this book are connected passages of later time;

Toseft, or Beright, supplement to the Mishna.

In addition, there are also special collections "Midrashim", which contains all the Talmudic stories, teachings, legends, etc. * 12.

Since the Jewish prayers speak for the most part by the texts of the books of the Old Testament, the Talmud, to reinforce his authority, as words similar to the Pentateuch of the outgoing from Sinai, with the transition from the memory of scientists to folios, also took a place in the Jewish prayer and became part of the obligatory prayers. He was informed to the Prayer by excerpts that determine the places of slaughter of different victims in the temple, the way of collecting the blood of these victims, from what spices and how the mimiyim is prepared, who is obliged to cleanse the altar of the ash, how one or the other victim should lie during the slaughter, etc. But in the dryness of their content, these Talmudic inserts do not revive their appearance, but cool and euthanize the prayerful mood and feelings of believers and are read by the most part without any attention or completely missed. The Prayer word of the Talmud is to such an extent inappropriate between highly poetic, inciting the religious-patriotic sense of the places of the Pentateuch and the Prophets, that, fearing other people's criticism or, or rather, fearing these places, falling into the hands of non-Jewish, do not arouse a smile unprofitable for the Jewish prayer recorder, the Jews, when translating their own. No translation.

At school, the Talmud also took a place near the Pentatesch and Kn. The Old Testament. Here (especially in schools for middle and middle age, i.e. from the age of 12 and beyond) its study was given much more time than the Old Testament. Despite this, and here he was a little success. Although the Talmud is the explanatory and interpreter of the Pentateuch, however, being written on a dead Syrian-Haldea-Arabise dialect, and without vowel and without punctuation marks, he himself demanded interpreters and explanators. His commentators, in turn, also caused comments, etc. By this way, the Talmud turned, as the Jews not without reason say into a boundless and bottomless sea, to which even people, endowed with high abilities, tirelessly perseverance and wishing to devote their age to a vengeance to the fruitless analysis of scholastic conclusions, correcting other people's mistakes, typos, etc., can only be partially mastered. Therefore, although the benefits that have always been acquired and are still acquired by Talmudicity in Jewish society, especially where there are separate institutions for the departure of state duties by Jews, everywhere and always attract many Jews to the study of the Talmud, but from many people called here there are always very few chosen. Between Russian Jews, for example, there is not a single one who knows to read on the book. St. Writing, and most of them understand the content of both the Old Testament books and the prayer books. Even many of them are still in the Hebrew language. Meanwhile, there are few people who can read the Talmud. There is a thousand Jews hardly ever found one master. Even teachers (memales), who live by teaching the Talmud, are the extreme ignorant in this regard: of these, rarely anyone knows more than one or two memorized treatises, which he has been reading in his heder (school) all his century, changing students every six months. Thus, the Talmud in the prayer book is still dead and, one might say, a harmless word, and the school can not also acquire

him the broad popularity that she delivers to the Pentates, the book. The Old Testament and the Prayer.

To all this should be added that the Talmud does not at all have the significance of a certain law for the Jews, which they hold on to or must keep in their relations with their relations to God, to his neighbor - a Jew, a non-Jew, etc., as many think. In the Talmud, different and extremely contradictory opinions are expressed on the same issue. This disagreement is found here not only on the issues of economic, political, legal, etc., and not only in the views of the right and dignity of a Jew and a non-Jew, but also on objects more important. Even the main dogmas of the Jews, the Talmud considers from different points of view, not shying to express the most daring opinions, in which sometimes all Judaism falls and turns to dust, into smoke. In one place, for example, the Talmud boldly rejects the revelation of God: "God, he says, never went down to earth, and Moses and Elias never came to heaven."¹⁴ In another place, he rejects the Messiah expected by the Jews: "The son of David," he says, "it will not come as long as one man is still alive on earth."¹⁵ Because of this saying, the Jews are waiting for the Messiah in vain. In another place, the Talmud says of this dogma: "There is no more Messiah for Israel, for it has long been brought together in the times of Ezekei. Of course, these opinions do not prevent the Talmud in other places to draw with details the paintings that Jews should expect with the advent of the Messiah, as they, for example, will eat Levian, etc.

Another example. Above, we pointed out that the 9-th member of the symbol of the Jewish faith undermines the authority of the New Testament, which, in addition to the Pentagon from God, there will never be another law.

Meanwhile, the Talmud in one place says: "God is engaged in the preparation of the New Law, which He will send through the Messiah."¹⁷ From this saying to the recognition of the New Testament is not far from this saying, and the contradiction between the content of this saying of the Talmud and the above-deputy of the symbol of the Jewish faith is very sharp. In short, from the Talmud you can draw, so to speak, any contradictory views, rules, etc. In praise, for example, one of his Corythies Talmud*¹⁸ says that he could always find forty-nine arguments and grounds for the resolution and prohibition of the same subject, to be charged and for a violation of the same law. With these words, the nature of the Talmud is depicted with stereotypical accuracy.

It is very natural that with such a nature of the Talmud, the Jewish institutions, when sending power, comprehending his word in so longaser, since its authority can provide and strengthen this power over the community, but always, but, if possible, the words of the Pentateuch and, according to the word of this law: "And you go to the priests, Levites or the judge of that time ... And execute their decision."¹⁹. All the "peasiki" (solutions), "taconotes" (rules) and "gezerot" (regimes) (regions) compiled by representatives of the Jewish community or institutions, regardless of time and place, if these decrees are only true to the spirit of the Pentateuch, have more of the meaning of the Talmud's handy force for the modern Jews: they have for the present Jews the same binding force for the Jews of that time.

Thus, the Jews at present, in resolving questions of religious, legal, etc., the last word, or, believe, the theocratic legislative authority, after the Pentateuch, always belongs to the personnel of the representation of the Jewish community themselves, and, of course, that the fate of these decisions, decisions, etc. always provided and ensured not by the devotion of the Jews to their laws and their faith in the sanctity and infallibility of representatives of their institutions, but precisely by the measures and means of these representatives to carry out their rulings.

With this nature of the Jews, it is very natural that the transition of the Talmud from the memory of scientists to the folios could not and really did not make a single change either in the inner life of the Jews or in their relations to non-Jews, just as this life and these relations did not change in the slightest from the persecution, purification and extermination to which the Talmud was subsequently subjected at different times and in almost all countries and states in which the Jews found themselves. The inner life of the Jews and their relationship with the intestines remained always the same as that have existed since ancient times, that is, have always remained. those that were established shortly after the return of the Jews from Babylon and continue to exist to this day.

And since the main force of Jewry is as far as the laws underlying it, and in the means of which the institutions of the Jewish community have in their application, we, without the slightest damage to the purpose of which our real labor is dedicated, can bypass all the clashes of Jews with non-Jews in a long period of time from Bar-Koheba to this day in almost all countries where the Jews have settled, and directly begin to study the organizations of the Jewish community. Jewish life, but also on the basis of the 1055 secret documents of the Jewish community (pinkess gagokol) we have collected for this purpose (1797-1869)*22. These documents introduce us: 1) to the way of applying Jewish laws harmful to a non-trust force for a non-reflee country and the role played by the government under whose rule the Jews live and 2) with the relations of Jewish institutions not only to the forefront of the authorities and laws to which these institutions are called upon to counteract from the time of the Sejm to this day, but also to the property and personalities of the living among Jews and recognized, as we have seen above, the basic Jewish laws.

The study of the organization of the Jewish community is divided into two departments, of which the first will be devoted to the study of the forms of this organization in the oldest, and the second - at present - at present.

*1 Dor-dor-vedorshov, h. I, s. 37; Lost. Gesch, d. ludeuth., h. I, s. 16 and so on.

2 When the Jews confessed, the Jews are, on the basis of the word: "Thus says Jehovah: Israel is my son, my firstborn." Exodus, ch. IV, st. 22) recognized and now recognize the soul of a Jew born in purity (from a legal marriage) and subject to the mother's ritual of dipping according to the requirements of the law, and adopted the seal of the sacred union of Israel with God (circumcision), an immortal particle of God, "Hele-eloc-mimila." On this basis, the Jews called themselves the sons of God. Above this, they recognize the existence of the immortal and from the God of the outgoing

St. The Spirit that condescends the Prophets. In this teaching of Judgment, the Trinity that divides God into separate hypostasis is vaguely represented. This view of Judgment, which disagrees with the principle of pure monotheism, the Christian Church, with the words: "A single-manly and inseparable" expresses a sharp protest.

*3 Cic. pro Flacco, paragraph 28.

*4 Tacit Hist. Lib. V.

*5 Tacit Hist. Lib. V.

*6 History of the Jews of V. Modeston, St. Petersburg, 1848. II, s. 5, 6.

*7 "Thephilinum" - filicles, or leather boxes, in which some written texts of the Pentate are clogs on parchment; in the morning, during prayer, the Jews bind them to the forehead with their belts and to their left hand.

*8 Historical facts of this statement have not been found, probably the author drew them from Jewish myths. LVN)

*9 Evald, Gesciouse des Volkes Israel. Cotingen, 1839, h. VII, v. 278 and 379; Dor-dor Porch, h. II, s. 131.

*10 Talmud Sangedrin, l. 32-33 and rop-Gashana, chapter. 4 point out many cities to which the highest people's tribunal, which existed under the name of the "school", moved. Watch "Beth Itgood" about it. Vilna, 1858, chapter 107 and 108 and Gakarmel for 1866, N6, y. 45.

*11 Talmud Sangedrin, l. 37b.

*12 On the similarity of Jewish laws with the laws of Zoroaster, Buddha, etc. and the influence on the Jews of Persian, Greek, Indian and Roman culture in general, see. "Gekheduts", kn. 7. Vienna, 1865, and Kn. 8. The Thing, 1869 Article called "Gatorot" (Il-Ilá).

*13 In the Russian translation of the prayer book by Mr. Volya (Vilna, 1870) Disexillances of the Talmud are missed on pages: 15-20, 100, 111, etc. In a prayer book with a French translation A. Crehange (Paris, 1876) These places are missed on the s. 11, 12, 15, 18, etc.

*14 Talmud, tr. The Buk, L. 5.

*15 Abot-Zar, l. 6.

*16 Sanhedrin, chapter Hedeck. Ikorim, G. I, s. 2 etc.

*17 Ilkug isaiiah, couple. 296.

*18 Erubin, l. 13; Sanhedrin, l. 9 and so on.

*19 Deute Cut Law, Chapter XVII, st. 9-14.

*20 Berahot, l. 54; Sangedrin, l. 46; Ibra't, L. 90; Cyfri, G. 178 and so on.

*21 In France and Italy, the Talmud (in manuscript) was delivered to fire in 1229. by decree of George IX, in 1284. by decree of Clement IV, in 1543 and 1553. It was burned in Spain and Italy; in 1758. In Podolia, all the books were taken from the Jews on the orders of the Stone bishop, etc. In addition, aged the Talmud from 1484 to 1877. 63 publications were subjected to strict censorship, trying, as if, to cleanse it of harmful places. But these persecutions at the Talmud not only did not change a single thought in him, they did not give a single iota from him, but served to the accoming strengthening of the Jews and contributed to the spread of the Talmud itself.

*22 Jewish literature often reminds of these pinks (see. The story of Mr. Finn's Jews. Vilna, 1860), but never any of these books have been published. Old Pinks, as the secret of the Jewish community, are infiltounced, and the

books of modern times are kept by one of the community. One of such pinks as a set of kagal acts of deep public interest was first translated by us and published in Vilna, in 1870; supplemented by unreleased acts of the previous one, constituted part of this publication.

SECTION FIRST

ORGANIZATION OF THE EUROPEAN COMPANY IN THE ANCIAL TIME

CHAP. VII

The composition of the Sanhedrin and the institutions subordinate to it
His fate under the rule of Magometetan

Local committees and bet-dins

On the basis of the word: "Get me 70 people from the elders of Israel ..."

(Kn. Numbers, g. XI, st. 16), the highest people's tribunal, which was chaired by Moses, renewed upon the return of Ezra of Babylon in the form of the Great Sejm (Anshe-Cépeset-Gagdola) and finally renamed, Greek rule of sediment, consisted of 70 members, except the chairman, who took the place of Moses in this tribunal and bore the title of nasi (prince). The second person here was the aba-beth-dean (representative of the judiciary). He took a place on the right hand of the chairman, and the rest of the members were already located on both sides of it, by seniority of years.

In addition to this Supreme Tribunal, there were two judicial establishments in Jerusalem: one of the 23 members, which was called the Small Sanhedrin, and the other of 3 members, called beth-dean (court).

The great chingerine was placed in one of the arids of the courtyard of the temple, Maly - at the entrance to the courtyard, and beth-dine - at the entrance to the first courtyard.

The province had a trial in large cities of 23, and in small from 3 members. The rights of the Grand Sanhedrin were: the election of kings and high priests, the appointment of members for all subordinate judges in the capital and in the provinces, the right to judge a whole tribe of the false prophets and high priests, to declare an offensive war, to expand the area of cities, etc. The small synadrison had all the criminal jurisprudence with the right to sentence the death penalty; the bethine, consisting of 3 people, was in the same case with the right to sentence only to corporal punishment and a fine. The approval of the rights to the service in the Sanhedrin or his subordinate judges was the statement of one of the members that a worthy person wishing to serve. This statement must be made in the presence of the other two members.

In excess of these judicial institutions, in each community there was also a council of seven representatives, who was in the head of all administrative and economic matters.

With the fall of Jerusalem under Titus, the Sanhedrin began to be disguised by the name of the "school", and its members assill the titles of scientists: "tan" (strudosus /spiriting /, "amora" (pusher), "Aham" (sage) (sage), etc. All these titles were joined by the Haldei title "Emour" (Can. Jeremy, chapter. XXIX), long accepted by the Jews instead of the people's "sar" (master, chief).

This species the said organization has preserved until the main centers of Jewish life in exile - in Babylon - Persian lands - the banner of the new winner from Arabia, the founder of the Mohammedan kingdom, was established. The first Mohammedans treated Jews as equals. And when Bastanai, a descendant of David, provided the Mohammedan army with important services in the campaigns against the Serse, even the fanatical Omar, instead of the formidable and shy decisions he had drafted in his well-known "Omar's union"*1 concerning the Jews, began to patronize his Jewish subjects. As a reward for merit, he approves Bastanash-goolta, i.e. The head of the Jewish people gives him the hand of the beautiful captive of the Gift, the daughter of the Persian king Horar, giving him the same rights that were granted to the Patriarch or Catholicos of the Haldei Church Jeshua. This happy event begins a new era for Jews. Bastay is then the first vassal of the Mohammedan state with the royal seal, palace and the highest political and judicial power over all the Jews of the Babylonian lands.

But the system of Jewish communities with the reign of Kalifa Ali is more freely developing and even more clearly defined. The Jews helped him in the fight against his rival Moabius for the throne of the prophet and were rewarded for it with broad privileges. At this time, the organization of Jewish communities is presented in the following form. In the person of roche-goula is a political representative of the people. His place is Baghdad. Rosh-goot in intake (represents - approte. ed.) The entire Jewish population of the state before the caliph and its supreme digniks, gathers from the Jews of the whole country to the treasury and delivers it to the state treasury. Then the scientific collegium is transformed again into the government parliament, whose personnel are as follows. The first place in it is occupied by the Gaon - the first person in the people after the rod-goal. The nearest place near the Gaon is occupied by the senior judge - the dibaba daion (or ab-bet-din). These higher dignitaries are subordinated to seven "representatives of scientists of the meetings" (the pushe-kala) and three persons with the title of "members of the scientific society" (khabor). In addition, there is also an institution of 100 members, divided into two unequal departments. One is made up of 70 members and is something like the Great Sanhedrin, and the other is the Small Sanhedrin. Members of the former rise up on the hierarchical ladder and are called alufim (representatives), while 30 members of the second, called bene-kium (candidates), do not enjoy these rights. Particularly remarkable is the fact that all these positions are inherited from father to son, with the exception of the chairmanship.

Having thus got acquainted with the organization of the central Jewish power, concentrated in three main points: Sure, Pumbadi, as the location of the Gaons, and Baghdad, as the place of ohsh-goulat, let's move on to the review of provincial power.

Each society in the province received from the main center to which it belonged, a judge with a diploma - a diion. Diaon himself appointed two zakein (elders) and together with them was a local court (bet-din), which, in addition to court cases and authorizing marriage records, draws, merchant fortresses, acts, etc., was still confirming all the tools necessary for the

performance of some ceremonies, such as a cache (knife for slaughtering livestock),

In addition to beth-dina, subordinate to the supreme judicial institution of the Gaon, each local community was headed by a committee of seven boarders (guards) appointed through elections. This committee has been in charge of all administrative and economic affairs of the company. Here we will not dwell on the mutual relations between all the instances depicted by us, as will the income of the entire state. But we cannot, however, ignore the remarkable fact that the collection by Jewish representatives of various taxes on Jews in their favor and then found the assistance of local non-verrecue officials, and that one of the sources of public income was already then a fee on the trade of meat, which the Jewish public administration now values such reasons for which we will speak below.

But the golden age of political freedom of the Jews under the shadow of the crescent, as it should have been expected, soon stopped. On the throne of Mohammed sat the ruler of the ruler, who brutally persecuteed the Jews. They have now launched an Omar-Union hostile to the Jews, which, as we have seen above, was left by its own author without consequences. Under the scepter of Almutawakil (849-856), the third descendant of Almamunsa, the central authority of the Jewish organization we describe has been collapsed; ochol-goluta is gradually losing its importance, and by the end of the 9th century, the Gaons and the government of Sura and Pumbadites also leave the stage.

But this sensitive blow did not kill the Jewish organization: it did not die of it, but only even more than the former awakened to a more isolated and stronger than a closed national life. Rosh Dougos and the Gaons fall: the non-verregic government does not tolerate the highest Jewish center for political reasons, but at this time the local committees and bet-dins rise. In them, the government again sees institutions for solving religious issues, and most importantly - for the collection of taxes and duties from Jews, and therefore they were protected and supported from types of fiscal. Thus, with the fall of the rosal golut and the Gaons, their power passes to the local committees and bet-dins, which are now peremptory power over the Jews in the areas they control. Answers to the questions behind which local Jewish administrations had previously addressed the central authority, now began to be obtained directly from the people's law, that is, from the Pentateuch and the Talmud, which already existed on paper.

*1 For details, see d'Hasson Histoire des Mongoles, 111r. 274, Weil, Califi 11, c. 353. Cratz, Geschichte des Indenthums, h. V, c. 135.

CHAPEL VIII

Renaming of local committees into kalala

The power of the kalaga over the life of Jews in Poland and Lithuania

The Polish Sejm of 1788 and the reform of the Jews ' Eat

Composition of Chasky

Derzhavin Works

Russian Jewish Law

For the study of the current organization of the Jewish community in Russia and throughout the world there is no need to turn to the ancient and

medieval history of Jews, scattered throughout the world, there is no need to go into consideration of the purely archaeological question of what forms and by what names this organization existed in Europe in ancient and Middle Ages and how insignificant or minor changes was subjected to various states, under the influence of various circumstances, the main type of organization we considered, developed by the national life of the Jewish community.

Russia inherited the Jews from Poland. Therefore, in order to clarify the current organization of the Jewish community, we must begin with a fugitive essay on the history of its organization in Poland and Lithuania, where those local committees that have gained life and power over the community with the fall of shave and the Gaongs continue to live and awake over the life of the Jews under the name of the kagalov.

By the decree of Sigismund I, issued in 1506, a representative of all Lithuanian Jews with full power over their lives and with the hereditary right to this san, a certain Mikhail of Brest-Litovski * 1. The same representative of the Jews of the whole of Poland was approved in 1549. King Sigismund August *2. In 1571. The same king approved the right to sentence Jews who violated the decrees of the Jewish law to death by the Jewish representation in Poznan, and the execution of the Kagal sentences was entrusted to them by the royal commissioners and other Polish authorities *3. It goes without saying that such recognition of the national-Jewish government in the Polish state could not sooner or later cause serious difficulties for the Polish state. Indeed, the Great Polish Sejm of 1788 is already engaged in the Jewish question as a state issue.

The rulings of this Sejm had a mediocre but strong influence on our legislation, therefore, in order to clarify the situation of the Jews in Russia, we need to get acquainted with the reforms of the Polish Sejm relative to the Jews and start with one small, but not devoid of interest, the circumnadenace for us.

In the act introduced then in the book of the city of Vilna on the occasion of the said struggle, it is said: "Since several people rebeled: Rabbi Simon, son Wolf, Tankhom, son of Nynhos, Isaac, son of Leibah, and others who declare themselves to the attorneys of our society, we [members of the general assembly] decided to elect on our part to Leyba, the son of Menasia and the son of Jesek.do not agree with these persons and never intend to extend a hand to people who rebel against the representatives of Kagal and wish to destroy all the ancient rules, compiled to strengthen our faith. "This act is compiled at an extraordinary meeting of members of the Jewish society of the city of Vilna and is confirmed by 200 signatures." Judging by the means to which he decided to resort to the kala this time to exterminate its opponents, this struggle was extremely fierce. To betray a Jew, even even the lower stratum, into the hands of the goim (non-Jews are allowed only in the most extreme cases, when this subject threatens Jewish law or society. In the above-mentioned struggle, many of the supporters of the rabbis, according to the machinations of Kahalah, despite their personal high position in society, were sent by the voivode Radziwill to Nesvizh, to prison. One of these prisoners, the said Simeon, the son of Wolf, during his

imprisonment, drew up a note in Polish under the title "Wiezien w Nieswiezu do Stanow Seymuipassic o potzebie Zydow" about the need to transform the life of the Jews and presented it to the mentioned Great Polish Sejm (1788). In this note, the author, rebelling against the abuses committed by representatives of the Jewish communities, the Kagalnics, for the first time expresses the bold and really extremely dangerous idea for Judgment that "in order to eliminate the existing evil and to improve the life of the Jews, it is generally necessary to destroy individual Jewish communities, detract from the power of rabbis and to subordinate the affairs of the Jews to the general local administration" * 5. Simon's note drew the attention of the Sejm and, in all likelihood, brought freedom to both the author and his like-minded people who shared the fate of the imprisonment with him. As for the thought expressed in it and the thought so formidable to all the Jews, we already learn its fate from the work on the Jewish question in the Polish language of the famous Polish scientist and state man Tadeusz Chacki under the title: "Rosprawa o Zydach".

"Rosprawa o Zydach", published in 1807, in the manuscript, however, existed before, it should have been composed on the initiative of the mentioned Polish Sejm, in which the author, as he himself says, took a personal part *6. The ignorant review of the work of Chatsky gives us the opportunity to understand the conclusions reached by the Polish Sejm, as is to see the gross mistakes of Polish legislation in the Jewish question, which had an influence on Russian legislation. Bypassing the silence the first part of this work, engaged in the study of the Talmudic theory, we will turn to the above-mentioned part of the "Plan of Jewish Reform".

Since the fate of all the measures set out in terms of reform depended on the successful solution of the basic question of the destruction of individual Jewish institutions, which is in its program. As we said above, the note of Simeon Volphovich was raised then, we consider it necessary to touch here only the places in terms that relate to this issue.

So, VIII, the plan says: "The Jews will be given the same with Christians."

XV: "Jews civil laws cease to operate. The Jews shall be governed by the general laws which shall be declared by the law of the whole people or for its individual classes.

For him who is familiar with the nature of the Jewish kahalas of that time and with their composition, the meaning of these new laws and the complete ignoring of the name "kagal" and "bet-dean" in the entire reform plan is clear evidence of the serious infringement of the Sejm on the existence of these institutions. Indeed, the union of Jews into the same community with Christians, subordinate to the magistrate, and the elimination of the national Jewish court is a truly mortal sentence over the khalal and bet-din.

In such a statement of the question, there is a deep knowledge of the Jews, which undoubtedly passed from prison to Nesvizh. But to take such a bold step forward towards the destruction of the harmful Jewish isolation and to the final resolution of the Jewish question, the Seimas in paragraph of the reform decided: "To collect taxes [from the Jews] in each place will be elected [Jews] by a majority of votes, collectors and two assistants will be elected by a majority of votes." This paragraph is a turning and false step of

the Seimas, as it has returned the kala to life. "Pickup collectors and their aides," this ever-indivisible mediation power between the Jews and the inverting government, is a new form under which the former kalag has lived since then. As for the national court, beth-dina, he was fenced from the danger of the existence between the Jews of the so-called "amic" or "family" (family) courts.

Thus, the measures invented by the Sejm, mutually paralyzing each other, did not violate the status quo in the Jewish community in the Jewish community. The validity of this conclusion is confirmed by the character and 18th-century history of the mentioned Jewish institutions. In the 18-century wandering of Jews around the world, these institutions have repeatedly or unwittingly changed their appearance. But the change of form and name never made a significant change in their spirit and did not reject them from once and for all the goal of the great champions of the Judaism. For the interests of Judaism, or rather to say it for preservation, only one thing is important: it must have a separate, provided with local authority in every Jewish community, such institutions, by Jews, as we have seen above, have always been able to establish under the pretext of charging Jews taxes in favor of the local government. If this goal is achieved, there was no difficulty for the Jews to use the government's already received for its purposes, the legitimate and the illegal ones, which we will talk about below. Neither the court nor the law that lay under its foundation was ever taken care of the external form of such a Jewish institution. The members of this Jewish center have repeatedly changed their titles: they were called, as we have seen, agony, mangiga, paresis, etc., but with all these different names, they have always remained the most zealous and tireless champions of Jewish isolation.

So, the collectors of taxes with their assistants and members of the "ambiguous" courts, which are allowed between the Jews in question the reform plan we are not otherwise than the same kagal and the same bet-din that the Seimas in previous paragraphs of its reform is trying to destroy. Such a clear contradiction between the paragraphs established by the same Seimas and paralyzing it the desire to destroy the kalaga, reveals that the wisely and skillful hand in Jewish affairs, which secretly or clearly stood guard over the interests of the Sejm, was guided here. And we will not be far from the truth, if we say that such an agent from the part of Kagal was the same author sent to the Sejm note about the destruction of Kahal.

"Rabbion Simeon Wolfovich," says the scholar's Jew Fin, "subsequently, when the rabovine and the kagal parties are hostile to each other. The Vilnas reconciled, restored the honor he lost and position in society. He died in old age and received the most honorable place in the Jewish cemetery, and on the monument it was written: "Hero of wisdom and sciences. A man worthy to stand before the Vene. "7 Whoever is familiar with the indomitive anger of the people, like Simeon, who encroached on Jewish law, he must agree that in order to restore the lost honor to Simeon Wolfovich, as soon as he tried to paralyze in an artificial way on the Seimas, a melodized note previously submitted to him, which was, as we have seen, brilliantly fulfilled.

This fugitive overview of the activities of the Polish Sejm shows us firsthand, where and at what is the center of gravity of the Jewish question, almost solved by the Seimas, and in this indication all its meaning to us. But it is sad that the contradictory, confiscated and immature reform plan developed by the Sejm is sad, as we shall see, almost entirely later fit into the set of Russian laws and for a long time became a deceptive guiding star for the Russian government in the reform of the Jews. What way this plan fell into the Russian laws, we will talk about it further, and meanwhile we turn to the works of the first Russian writer, which gives us a rather faithful, in general, characteristic of the organization of the Jewish community.

With the transition of Poland to Russian rule, Russian subjects and Jews became part of Russian subjects. It goes without saying that this political process could not and did not have the slightest influence on the organization of the Jewish community, and the unsightly position on the one hand of the local Christian population, exploited by the Jewish mass, and on the other - the Jewish mass, flattered by the kalaga, could not but attract the serious attention of the Russian government.

Beginning directly to the study of the life of the Jews, Derzhavin reports the following: "Derzhavin (Derzhov in his notes speaks of himself in the third person) collected information from prudent inhabitants, from the Jesuit academy, all the places present, nobility and merchants regarding the way of life of the Jews, their crafts, deceptions and all tricks and tricks. Irrelevant is a ugly-to-sensible, and they deliver honest and unstimulated food, putting them in their own cities and villages, to make useful citizens. These information ordered to be delivered to itself by September 1 of 1799. in Vitebsk, where by this time he had arrived, wrote about the Jews a thorough opinion based on the references of historical, dormitories and stationery *8. Of course, according to the inaccessibility of the Jews for an inaccessible researcher, namely, the side that Derzhavin turned from his works, in their general composition, one cannot expect completely mature fruits; however, energy and sound consideration helped Derzhavin to discover much that others of the Jewish researchers that were not able to notice, and some of the information he collected will forever be a precious material in the study of the characteristics of the Jews. From the information reported by Derzhavin, we will bring here only the more complete and for our business the most interesting.

In relation to the existing separate Jewish institutions, Derzhavin says: "They [Jews] kagala, that is, they are. Judging, or places of government, composed also of their most elect of their elders, or rabbis, as well as their schools. They exist from ancient and dominate their people in self-control. In these kahalas, all their spiritual and civil affairs are determined and performed. Spiritual: permission and prohibition to bury the dead in their cemeteries, to circumcise infants, to enter schools and their assemblies, marriages, divorces, to eat the carf, without which no animal can eat.

Here we consider it necessary to notice that Derzhavin managed to only know the names of them, which was not possible for every infidel researcher of the Jews; about the function of each of these institutions and about their internal ties with each other, he had no clear idea. But in the place where he

talks about the different gatherings that exist specifically between Jews, the situation of the Jews is very correctly and relief. The calculation of these fees is concluded as follows:

"All this gives the kagagames a noble amount of income, incomparably excellent than with their revisionist souls. The Kaga elders in it do not give anyone any report. Their poor blackness is in extreme exhaustion of poverty, which are most of them. Looking at them sad. On the contrary, the kagal are rich and live in abundance, ruling the two-probed spring of power, i.e. spiritual and civil, in their hands approved, have great power over their people. Sim means they contain it, apparently, of his dissipated society, their political body, not tokmo in inseparable connection and unity, but in great enslavement and fear.

Such a true view of Derzhavin on the organization of the Jewish community could have for the Jews in Russia serious importance in resolving the Jewish question. Therefore, Derzhavin was conspicuously supervised Kagaala, clandestine intrigue from the Polish party at the Russian court, headed by Chartoryzhsky and the right-hand man with his right hand, Chatsky headed, was attached to the kahalogu. The Jews made money to protect their kagal status quo from the influence of Derzhavin; at the same time, the Poles tried to oust the Jewish commission under Alexander I Derzhavin and the idea he developed with the aim of to give progress to the project drawn up by the Polish Sejm, which we mentioned above. Thanks to the double clandestine machinations, the energetic works of Derzhavin brought him only deep griches *10. In the above-mentioned commission on the Jewish question, the works of Derzhavin were ousted by the above-mentioned plan of Jewish reform set forth in the Polish book *Rosprawa o Zydach*, and with some of the paragraphs of this plan, in a slightly modified form, we are already meeting in the decree of Emperor Alexander I; the remaining paragraphs of the Sejm plan have gradually become part of the Russian laws over time.

We will not examine in detail all the Russian laws relating to the arrangement of Jews and talking about the kalaga. For the purpose of our study, it is quite enough to point out the laws that support the kalaga, and those who, recognizing all their evil, fight them, but also in vain, as well as the Polish Sejm.

Russian legislation in 1772. attribution Jews to the kagalam (the total of laws. Volume XIX, N13, 865) and the Senate Decree of 1776 Determines even the function of the kalak: "...in order the liquid to the treasury, he could have done the proper order with them orgement to establish the kalala" (the Total Code of Laws. Volume XX, N14, 522). But the prosperity of the Kagala was recounted in the most sensitive way in the local population, and already in 1804. The Russian government, not yet knowing what is caused by evil, enters into the fight against "different abuses and riots" created by Jews to the detriment of this population. As set as to order the life of the Jews, the situation of 1804. regulates in a detailed manner in 6 chapters, both the rights of the Jews and their civil order and management. The most important is the last VI chapter, which says: "Kahaly must observe that the public duties, as they will be in their present situation, are in good and unsatisfisively

incarnately, they must dispose of the sums entrusted to them from society", etc. (The total set of laws. Volume XXVIII, N21, 547).

This chapter reveals to us the view of the Russian government on the Jewish kalagal. The Russian law seeks to destroy "unity and abuse", but recognizes and supports the kalah to establish a collection of public duties and thereby, from its first step in the fight against evil, repeats the historical mistake that the governments of all countries where Jews lived before it, from Persia to Poland. In this mistake, all the calamity for the government, all the grief for the masses and the triumph for the representatives of the Jews. The misfortune because the government erects between itself and the Jewish mass has a kagal as power, and thereby supports the isolation of the Jews, to the abolition of which its efforts are mainly directed, does not allow the Jews to merge with the indigenous population and become in common conditions; grief because he has received power from the government to collect state taxes, expands it to the extreme despotism over the life of every private Jew and to test the power of the state law according to the denunciation of animated malfunction.

To the greatest regret, and in spite of systematic indications of experience, so far no government of the states where Jews lived and live has understood the important circumvention that the creation of an official mediator between the government and the Jewish mass for whether a state-owned or other state goal is created under the name of Kagala or the collectors of the Jewish power, which is awake over the life of the Jews, which in the continuation of the Jews, which is more than 2000. their state and people. It goes without saying that the subordination of the Jewish mass to the oppression of Kagol despotism, which was a consequence of the situation of 1804, could not enter the interests of the Russian government, although it could not but cause joy in the hearts of the representatives of Judaism. The Jewish historian Fin says about this provision: "In his decree of December 9, 1804. Emperor Alexander I revealed his justice to us [Jews], and the great mercy of us flowed upon us. In His Decree lies a large part of the good measures conceived by the great Polish representatives at the last Sejm with minor changes, according to the requirements of the time.

The Law of 1804. gives a false step showing complete ignorance of the environment for which it is created, and therefore there is nothing particularly surprising if the subsequent Russian legislation either approached, or removed from this law and, therefore, created more or less, but still, undoubtedly, erroneous provisions. Who is the fault of the creation of such laws falls on and whether there is no intention on the part of the Jews here, except for ignorance of the Russian government, we will say later.

In 1827. There is a law by which Jews are called to serve conscription, but separately from Christians. There is nothing to say that, together with this law, the power has increased to extremeness; from these times the kayamad "on his sentence, as the law is expressed, can give to every Jew, at any time for a malfunction in the malfunction in the gengeof, for riot and other riots intolerable in it [society]" (full code of laws. Volume II, N1, 330, 34). You do not need to be particularly perceptive to understand what can be in such an

elastic concept as "riots, intolerable in society", the consequence of which can be, however, the return to recruits.

Unfortunately, this law does not exhaust the fullness of power Kagala. Jewishism, not reformed by the Constitution of 1804, ceased to remain a terrible burden for the local population, who was yungiture of its exploitation. And so, the leaders of the Judaism, in order to reject the looming thunderstorm, give the idea, according to which the source of all the exploiting aspirations of the Jewish masses is its ignorance, the lack of education, etc. A new Regulation on the Jews of 1835 is being created, which further consolidates his rights behind the kalgal: considered to be members of city societies, but "for the management of matters, especially concerning them by laying taxes and duties, in fact, on the Jews of lying down" (? 66), have a khalal; further: in order to govern the general schools, "Jews may have their own private or from the society." The government creates for Jews special, special, Jewish, hospitals and almshouses (?c), etc. In short, each paragraph of this Regulation was a serious contribution to the benefit of the Jews and the separateness of the Jews. It is impossible to blame the Russian government in this: in the Jewish question, it, like the governments of all times and peoples, felt, was groaningly, grasped alternately for the measures of the most opposite character, and yet none of these measures was such that would have led it to the true way.

Undoubtedly, this wandering and indecision is due to ignorance of the Judgment and the formation of his life, but it is important for us to find out the reasons for this ignorance: whether it is from the reluctance to know the Judgment or from the conditions that lie outside the wishes of the Russian government. Studying the history of the Jews, we saw that the representatives of the Jewish people have always been on guard of their national interests and have always, on the one hand, guided the lives of the Jews along the path that gave them the opportunity to separate for 2000 years, and on the other - on the verge and skillfully hoarding the rod where they foresaw a thunderstorm for the Jews. Let Us recall the modest request submitted to Kira by the poor Jewish exiles for allowing them to return to their homeland only for the sacrifice of Jehovah; let's remember the fact that by this request, as history later showed, the hidden thought was saucated as nothing less than the restoration of the kingdom of Jehovah; remember also what kind of twist the Jews succeeded in the Great Sejm. Paralyze the danger so close to the Judaism, and we will understand the means that support the Jews. Not carrying enough power and makings within itself to maintain its existence, Judaism has always found and finds them in the laws of the country where the Jews settle.

Undo Not have to allege a single inverting to the existence of Judgment, but it is indisputable that Judgment must live by its own internal forces, if it has them, and there is no need for a non-verreach government to serve faithfully with the judiciary and its laws, on its territory to create and strengthen the Jewish national power. Unfortunately, the ass of Judgment, always and everywhere, using ignorance of the life of Judaism from the outside of a non-trust force, knew how to utero the laws that for many years lived in Judaism and eliminated all threats from it.

The situation in 1835. was the last act of the Russian government, which recognized the existence of the kalaga as official governing bodies of the Jewish community.

The subsequent legislation is trying to destroy what was created by the previous, but, unfortunately, as we will see below, the power of kagalls was not given to break the Russian law until the present day.

By laying out the indisputable position that the reason why Jewry is a terrible burden for the local population and a hopeless oppression for the Jewish masses lies in individual Jewish institutions, the kagahals, the government publishes in 1844. The Predetermined Statement of the Jews. Paragraph 4 of this Regulation reads as follows:

"No special Jewish administration should exist, and therefore all the kagaly and quibbles are destroyed." In fact, since 1844. The official history of Kagala is terminated and the word "Kagagal" is removed from the tablets of Russian law.

It goes without saying that this law in such a categorical form is a terrible bishch for the Jews. But if you look closely at him, it becomes clear that this time he carried all the necessary elements in himself to be stillborn.

The Polish Sejm of 1788 He also wanted to end the kalaga, but disguised by the corrupting of the Jews to the selfless admission of state taxes and duties to them, provided that they themselves are collected by the Jews under the patronage of the local administration, left the Jewish collectors of taxes, in which the quasi was renamed, the destroyed khalal. It must be assumed that the same representation and with the same arguments was not left without influence on the Regulation of 1844, since in it, next to 4, destroying the kalah forever, ? 16 says:

"The Jews living in cities and towns are recruiting from the most trustworthy people of their class of fundraisers and their assistants." "The collection of [state] taxes from the Jews is assigned to the collectors of taxes" (18), who are obliged to keep in good words the incoming and expenditure books (?? 19), etc. In short, with more than a law, the Jewish government could now exclaim: Le cachal er, vive le cachal!

In 1844. under the name of the "assetballers of taxes and their assistants" over the life of the Jewish masses, the victorious banner of Kagala turned even more freely, which is developing to this day to the greatest harm of the Russian government and people and to the greatest grief of the Jewish mass. With the publication of this work in 1870. The first publication, with a mass of individual works, pamphlets and newspaper articles, some Jews, more courageous, tried to prove that the kagal at present in Russia does not exist, destroyed by the Regulation of 1844, while others, more frank, not denying the existence of Kagaal and at the present, argued that the kalagal is not properly organized rule over the Jewish community, as it is proved by our work, but is the unification of the rich. The most ingroused response to our opponents, both the first and the second category is a lot of facts from life, exhibited in recent periodically seal: "Kiev" for 1870. No. 121; "Sib. Vedomosti" for 1873. NN 111, 146 and 176; "Voice" for 1870 No. 145 and N 68 for 1876; "Slee of the Fatherland" No. 203 for 1876; "Judicial Gourne" No. 228 for 1876 and so on. and predominantly the trial of phileuly Boguso,

annexed to this book incontrovertibly prove that 1) that the kagal exists to this day in every Jewish community and 2) that the kahal is a properly organized national government.

*1 Cm. Metr. Lit. I. VII, in the original with 583, in a copy of the s. 696.

*2 See. Metr. Krol, 77, ? 214.

*3 Metr. Krol. X, 110 p. 61 (Rosprawa o Zydach T. Cocky. Vilna, 1807, p. 90).

*4 Kyria Neeman. History of the Jews in Mr. Vilna, 1. Vilna, 1860, p. 273..

*5 Kyria Neeman, 29, y. 27.

*6 Rosprawa o Zydach T.Catsky. Vilna, 1807, p. 103.

*7 Kiria Neeman, s. 273.

*8 Notes Of Derzhavin. Moscow, 1866, s. 108-109.

*9 Archive of historical and practical information relating to Russia, 1860-1861, p. 70-71.

*For the inserties against Derzhavin Jews and Poles. "Notes of Derzhavin", Moscow, 1860, p. 474-480. We will talk about the cash charges for countering Derzhavin further.

*11 Kyria Neeman, s. 29.

*12 The reason for the creation of this site <http://cagal.clan.su/> was the fact that recently several convincing facts have surfaced, confirming the existence of kalalas in Russia and at present (2008). These materials will be laid out in the specially created "Noneer Appendix" to the 3-rd edition of "Kahgal Books".

SECTION SECTION OF THE SECATORY

ORGANIZATION OF THE EUROPEAN COMPANY

COURSE,

CHAP. IX

Asif - General Meeting of Full Members of the Community

The size of power and the subjects of the department of asif

The Jewish community is now a system of properly organized institutions with a very clear distinction between them and the electoral principle. These institutions, observing the closest connection between themselves as part of one whole, fall apart into:

* administrative;

* judicial;

* spiritual;

* educational;

* Union.

The totality of all power, the supreme power of the community is concentrated in the hands of Asif - the general assembly of all full members of the community, from the sea, that is, the general assembly of the community, from the seane. those who received a Talmudic education. It is already clear from this that the administration of the Jewish community is aristocratic in nature, for not receiving a Talmudic education as a plebeian is considered an incomplete person and does not take part in the general assembly of the community - Asif.

The cases to be discussed asif were resolved by the majority of votes, but the decisions of the Asif were signed not by all persons participating in the

meeting, but only by seven tubes, that is, the decisions of the assimilation. Seven recognized as a meeting as honorary members of the community*1.

The asif is subject to:

election of a rabbi (chairman of the court), Khazan (synagogic cantor), sytraveina (kahal notary);

5 borerim (member members-members) whose duties include the choice of the following officials:

1) For kagaala (public administration):

The rot is heads;

Lemalot - candidates;

Tube - honorary representatives;

Icor - full members;

Gaba is a senior.

2) The following persons for bet-dina (court):

the kebuim - permanent judges;

the his of the kebuim - temporary judges.

3. Establishment of emergency fees and taxes necessary to cover the costs of cases relating to the local community or Jews of the whole region.

4. Permission to open new charitable institutions, the construction of new prayer houses, etc.

These elections are held annually on the graduation days of the Easter holiday * 2. The act of appointment of voters and emergency meetings in the year is the role of asif, and the whole set of rights is already transferred and is divided between the two bodies established by him: the administrative - kalaga and the judicial - bet-din.

*1 Kagal's Book. Part II, D. N 250.

*2 Kagal's Book. Part II, D. NN 41, 56, 57, 60, 108, 113, 114, 122, 149, 256, 257, 366, 367, 551, 683, 692 and 813.

I. ADMINISTARTED AUTHORITY

THE EU COUNCIL - CAPAL

CHAP IX

Characteristics of the activity of kagal and its separation

Kageal activity in the field of religious

Rosh Havena and Yom Kippur Holiday

The situation in 1835. and the Law on Synagogues of 1850

Kagal - public administration - is an organ directly governing the Jewish community; he de jure and de facto owns all power over the community in full.

In nature, this power is administrative in the broad sense of the term.

The competence of Kagal is more convenient to determine negatively than positively: judicial civil cases are not subject to the management of the kagal, and with this exception, the whole life of the community, is not subject to the life of the community, starting with its smallest interests and ending in the largest manifestations.

Kagal, as a national Jewish government, which has replaced ancient Sanhedrin and later local committees, cherishes one main concern. The self-care of a purely national one, in which the alpha and omega of the present

and future of the Jews of the United State is the political dogma and guiding principle of the activities of the kahalas of all times and in all countries. Based on this principle, the comprehensive and extensive activity of Kagal is divided:

1. on the internal - it regulates and gives direction to the internal life of the Jewish community;
2. on the foreign - he protects the national-Jewish interests of the foreign government.

Internal activity of kagaala

Strictly inconstemplainizing his actions with the above-mentioned basic dogma, however, he had quite clearly assimilated to himself one position dictated to him by the history of Judgment, that Judgment still does not live in domestic power, but by an external force, strictly by an organization, that the protection of the inviolability of Judgment cannot be granted to the free will of each Jew separately and the entire masses. When he himself will remove his iron hand from his life and remove his guardianship from the Jews, the Jews as a closed and strictly organized whole, as a state that has existed for more than 2000 years among other states and always contrary to their interests - ceases to exist, will turn into a historical term and will not meet the expected Messiah. The history of the Jews clearly indicates one common feature in the political life of this people: both in the days preceding Moses and in subsequent epochs, with the weakening of Jewish governmental power, the Jews' government merging and merges with the surrounding population, the same can be repeated now: with the weakening of power in Judasia, contrary to the established view of Christians, there will be no burning religious fanism and political cele.

The consciousness of such a sad state of affairs, when the calculation of the internal forces of the Jews seems more than risky, gives the kagaly energy in its actions and confidence in their historical necessity.

The power of the Jews is in the power of his national government; knowing this, the kahal creates power to the glory of Israel.

What is based and supported by this existing more than 2000 years harmful and for the local Christian population and despotic over the Jewish mass, the power of the Kagala that has been inconnogently supported by the ever-inverting governments, we will say this later; now let us turn to the question of what this power is and what it is expressed in life.

The inner activity of Kagala represents a striking diversity, but we will outline here only its most important moments, leaving without consideration the small details as we are themselves aer. The activities of kagal can be delimited as follows:

1. religious;
2. domestic;
3. Legal.

Kala in the field of religious

Kagal is interested in the religious life of every Jew insofar, since his intervention can either protect the inviolability of the Jews, or strengthen its inner power.

The Sabbath and the Kasher are two stones of Judgment, and all efforts of the kagal are aimed at the entourage of their inviolability; the slightest deviation of a Jew from the canonical rules of the Sabbath or cacher entails the most severe punishments with which we will meet below, in the department of punishable measures of Kagala. As for the strengthening of the inner power of Judgment, a clear idea of this subject will give us the study of the way of action of Kagala in relation to private Jewish prayer houses.

Usually on weekday, every Jew, if he wishes, can pray when he wants, wherever he wants and as he wants: at home alone, at home, a minion (conciliar), forming in the latter case a temporary private chapel and introducing a certain amount to the kagal cashier for it (doc. No. 197), nor a Jew will ever encounter the slightest obstacle from Kagala to discover even a permanent prayer house in his home. N 1037). But leaving behind a Jew seems to be such complete freedom of conscience, however, at certain moments of religious life of the Jewish community, Kahal has invaded this area with its dictatorial decrees. Such moments are the national Jewish holidays.

With the onset of the holiday, the control of the Jewish has been strengthened, and it can be unmllessly said that this control is directly proportional to the meaning of the holiday that the holiday has on the spiritual life of the community.

As the main holidays in their influence on Jews are the holidays: Rosh-Gashana (New Year) and Yom Kippur (Day of scapery), we will proceed to their description to find out the activities of Kakhal and its significance in these days.

Rosh Hashanna (New Year) Jews are still celebrating on the 1st day of the month of Tishra (autumn in the first days of September) *1. Although with the ruin of the Jerusalem temple, this holiday finally changed its inner and external primitive character, but its influence and importance for the people's life of the Jews survived in full force.

Of course, when comparing the holiday of Rosh-Goshan from the current time, the difference between them will be the same as between glory and inscence, between acts of high national celebration and deep sorrow.

During the temple, the day of Rosh-Goshana, for its very purpose, was Israel a day of high celebration. The temple, which was cunned by the hymns of the Levites and the joyful sounds of the priestly trumpets, opened the nine-day period of repentance on the day of Rosh-Goshan, preparing the people for the most important and solemn 10 days, the day of sauna Yom Kippur.

At the coming of the New Year's Day, the hope for the Jews to receive from the mouth of an invisible Jehovah, apparently living among the people, the mighty words of reconciliation, and in this bright wait, the high priest, together with the people, with the sacrifice, said goodbye with the past year and his mistook and met a new one - with the baked grace of the Proceedings of God.

In this sense, and in such an external situation, it goes without saying that the feast of Rosh-Goshan was a day of inner triumph, high spiritual joy and

contemplation for Jews. But this character of Rosh-Goshana retained only until the fall of the kingdom and the temple.

According to the law of Moses, as we will find out, outside Jerusalem and outside the walls of the temple service to Yahweh cannot be done; hence it follows that with the fall of the temple the people's worship has been abolished, forming a huge gap in the spiritual life of Israel. But this circumstance was taken advantage of by the then representatives of the Jewish people, for whom, as you know, the restoration of the fallen kingdom and the temple was a protected principle. Instead of the service and the congregation of festive sacrifices associated with it, without which, in the spirit of pure Judaism, the holiday loses its meaning, they introduced, of course, only for a time, until the restoration of the kingdom and the temple, the so-called musaf - synagogue godlosion, consisting of most of the patriotic hymns in which the difficult days of the fall of the kingdom, the temple and exile, and other, are resurrected and presented. Thanks to this artificial support of the patriotic feeling, over all Jewish holidays, the word of the Prophet was fulfilled: "Your holidays I will cry" * 2.

The same prophecy mainly corresponds to the sad image of the present Rosh-Gohan. On this day, the restoration of the fallen kingdom and the return of lost political freedom receive the first place in the spiritual world outlook of the people, and, with the dejected state of the people's spirit, his patriotic feeling finally merges with the religious, for it is no longer ignited by the fire of terrestrial interests and passions, but by the flames emanating from above. To maintain this dear feeling, without which the revival of the fallen peoples would be unthinkable, all peoples always have a whole literature of patriotic hymns, songs and stories of the most inciting nature, and similar patriotic exclamations that strike at the most sensitive strands of national life, enjoy the respect of a high spiritual heritage among every nation. So it happened to the Jews: the Musaf of the Day of Roche-Goshana, i.e. prayer, which marks the significance of the present holiday and aggravated by the Talmudic ceremonial ceki driver, trumpeting into the horn, is the most incendiary, the most patriotic prayer.

On the question of what exactly the ceremony consists of and where he drew his spiritual strength, every Jew, secularly educated, Talmudically educated, cabalist and so on, will point out. That the Talmudic existence brought him out of the words of Moses "and he will be to you day of trumpeting" *3, and through the cabalistic points the Talmudist will add the following:

On the day of Rosh, Ghosnus, Jehovah sits formidably on the throne of justice, and, immencing the acts of the mortals, determines to every well-deserved recompense: to whom to live, who die in time, to whomever is in the water, and to whom in the fire, etc. *4, all this is determined in detail on the day of Rosh-Goshana. At the same time, this judicial act is attended, on the one hand, by the defenders of Israel, known to the Talmud and Cabal under the name of Metatron, Tashbash, Patsation, etc., and on the other - an anti-Satana, who is with a one-year account of the acts of the victims involved in the networks of sin and temptation. And so, the sounds of the tube, on the one hand, encourage the representatives of Israel, and on the other - are stunning and confuse his enemy - Satan.

Although this answer is confirmed by many places from the Talmud, Zohar, etc., but it is as unsatisfactory as it lacks common sense and for the ceremonial pastime of the rite still remains an unsolvable mystery: how could a pipe in a ram horn, similar to the sound of a hunting tube, to get the high spiritual sanction that it can do. But we think to find the resolution of this mystery not in the Talmudic tradition of the rite of trumpeting into the horn, but only in the sense of the 47-th psalm, which is read seven times in the crossroads by the whole people: "All nations, cried with your hands, give God a voice of joy; for the Almighty and the Fearless Jehovah, the Great King of the Universe! May he subjugate the nations and tribes to us, let him put them under our feet. He will choose for us our heritage, the pride of James, which he loves the utterance; then God will exalt the voice of the trumpet, Jehovah with the sounds of the horns. In the sense of this psalm, in which the Jews hear to a simple prayer, and the voice of the prophetic foretelling of the future glory of the chosen people and with the heartbreaking woven and sobs by which the synagogue is announced during the seven-time reading of it, the meaning of the tequiate shuffler is clarified from the darkness caused by the Talmud and Cabal. And this rite of rubbing into the horn, which is now obligatory for every Jew, is the finale of a high patriotic hymn, which the ancient fighters of the Jews marked the New Year's Day and the beginning of a ten-day nationwide repentance and purification.

The last and most important day of the ten-day period of repentance is, as we said, Yom Kippur, is the day of scapegoat. During the temple, on this high-solemn day, the Holy Saints were opened to the high priest inaccessible throughout the year; he entered with redemptive gifts and from there he endured the forgiveness and blessing of Jehovah to the people. It was a day for the Jews a day of fasting and a people's confession, but at the same time a high joyful spiritual triumph. With the destruction of the temple, of course, the situation changed, but the significance of the Yom Kippur day has intensified.

As the competent books and some prayers say, on the day of Yom Kipur, Jehovah confirms by the application of the press all that was destined for the Jew Rosh-Goshan: if a person who was intended for a bitter lot next year did not have time to correct the verdict during the period of repentance, then according to the mine of Yom Kipur, this is finally irreparable. According to this belief, which utters every Jew at the onset of a fatal day, the sad thoughts are devoted exclusively to prayer and is held in the strictest, ascetic abstinence from all sensual perceptions (even a drop of water is not allowed to take in the mouth). Such absolute fasting and prayer vigil begins two hours before sunset, on the eve of Yom Kippur, and departs with the end of the day of the holiday itself. Everyone should fast, starting with children of 12 years of age. To the ordinary festive prayers of the day, overflowing with patriotic memories of the former glory and the former greatness of Israel and hopes for the speedy restoration of these, still confessional formulas are added. But the most significant and solemn prayer of this day is the prayer of Kol-Nedre, which the feast opens.

When on the eve of the male and female departments of the synagogue are full of prayers, dressed in a festive way, illuminated by the lights of many

wax candles brought by each Jew, and the cantor with the choir has already taken his place, then one of those present opens the kid, reverently takes the Torah (the Rent of the Pentateuch), and the cantor, and with it the people, the old. According to the situation and reverence with which a Jew is prepared for this moment, each observer will unwittingly come to the conclusion that Kohl-Nydra forms the center of a one-year circle of spiritual zos and synagogue prayer. But listening to the words of Koll-Nedra, it is not difficult to make sure that in such a solemn atmosphere and in general religious mood and deep reverence, not a prayer is actually performed, but an act of national renunciation from the vows, oaths, promises, spells, etc., which were performed by each of the past and who will be performed by them in the coming year.

After an almost uninterrupted prayer in the whole day, the holiday of Yom Kippur, and with it the ten-day period of repentance, ends with the same patriotic signal as this period began in Rosh-Goshanu: with the approaching night, when the prayer is already departing, a trumpet voice is heard, and the people announce the synagogue with enthusiastic chores: "Leshah is gab." "For the next year, in Jerusalem!" *7.

But this violent religious guardianship over every private Jew does not yet exhaust the role of kagal in the sphere of spiritual life of Judaism. The fact is that the Jews who have their own private chapels, forgetting about the good of all Israel, could prefer in the days of the New Year and Yom Purim to pray at home, in their prayer, and nothing crammed, or to form, as it happens in the days of weekdays, a temporary prayer and, thus, dare to go against the order of Kahal for the closure. Knowing and foreseen such a religious obstinate in the Jewish mass, the representatives of the Jews always knew how to bring to the pages of the ever-verright law a few such decrees, by virtue of which, in extreme cases, these obedient sons of Israel are no longer able to cope with these obedience sons of Israel, but the non-verberical government, under whose rule the Jews live. "Regulations on the Jews" of April 13, 1835 79 states:

"Public prayers and thugdom can be performed only in special buildings, for these certain: in synagogues and prayer schools. If someone allowed the sending of them in their house without the permission of the provincial authorities, a thousand rubles of a fine in favor of the Public Worship of the Administration or the house will cost less than this price, the amount equal to the price of the house is collected from these. Volume X, N 80, 54).

In addition to this, the law of July 30, 1850. "On the establishment of supervision of synagogues and Jewish prayer houses" creates at each synagogue and a prayer house: 1) a special spiritual board and 2) provides for their full use special amounts from believers - voluntary and mandatory, and in this law we read:

" ? 7. All books and reports shall be submitted, after a year, from the said Jewish spiritual rules to the local Duma or the town hall, which, having oversaw them and having committed them, must keep them in its archives, and give them to the board in that witness.

"? 8 It is decreed as a duty to think and the halls, in case of opening any riots to collect or use amounts, to report on this at the same time the

provincial government, which should already make an order to suppress all the disturbances, as well as to persent of the perpetrators and the recovery of the abducted or satiated. Volume XXV, N 24, 229).

It goes without saying that on ordinary days the khalal is in no hurry to point to the inverting authorities that such and such a Jew sends hammer at home without the permission of his superiors, moreover, the kagal receives a Jew from this for the right to pray at home, but if such an outrageous fact happened in the days of Rosh-Goshan and Yom Kippur, The guilty Jew in the "gailing riots" will not slow down to appear on stage.

Thus, we see that the kalagal in those moments of the religious life of the Jews who live his spirit, tell him about his high future vocation, becoming at the head of the religious movement of the Jewish community and artificial measures, exaggerating the religious feeling of its members, of one side, acts as a ardent fighter of the Jewish banner, and on the other - the hands of non-verage power seriously punishes those of the children of Israel who would have resisted his forcible religion.

It goes without saying that with such an order of things that is contrary to both the intentions of the government and the religious interests of the Jewish masses. The government in the hands of the representatives of Judaism becomes a blind instrument in their national case of the consolidation and strengthening of the Judaism, remaining, however, in the eyes of the Jewish mass, the persecution of the religion of Israel.

This is the activity of the religious.

*1 4th Kn. Moses, G. XXIX, st. 1.

*2 Amos, chapter. II, st. 10.

*3 4th Kn. Moses, G. XXIX, st. 1.

*4 Sm. The Token Tokeff of the prayer.

*5 It is remarkable that in these formulas sins are listed in alphabetical order and, judging by such a stretched manner of presentation, which even transgresses the meaning of the formula, someone aptly noticed that the authors of these formulas must have tried to facilitate memory more than the conscience.

*6 At the same time, public avonate from the word, oath, etc. The entire moral basis of public life is really collapsing. This fact is so outrageous that the most authoritative persons even from the Talmudic world rebellious against him. But no matter how strong these authorities were, the force of custom was overcome, and the act of accusing, Kol-Nidre, still occupies the most honorable place between the Jewish ceremonies. This creates what is that under the most critical circumstances, when the conscience of a Christian knows no way out and finds the only salvation in repentance, the conscience of a Jew is calmed by the fulfillment of the above ceremony. Details of the meaning of Kol-Nidra will be further indicated.

*7 At a meeting of Jewish rabbis in Kassel and Leipzig in 1869. Some of them brought the question of the removal of all places from the Jewish prayers, reminiscent of the coming of the Messiah and the return of the Jews to Jerusalem; for under these incendiary prayers it is indeed impossible for a Jew to have it. But the opposing party ardently defended prayers and also very thoroughly proved that with the elimination of their Judaism

ceases to exist, dies. There can be no doubt that the opinion of the last party has prevailed. A curious controversy about this very important issue for the Judaism fills the columns of the Jewish magazines "Gamathed" and "Le Libanon" for 1869.

*8 in 1875. Many St. Petersburg Jews did not want to close their private prayers in the days of these holidays; then representatives of the Jewish community in St. Petersburg petitioned the Mayor for their closure, calling them, very successfully at that time, "seat".

CHAPHI XI

Unit of household activities

Utyak from national censuses

Two examples of administrative activities of kagaala

Kala in domestic

In the field of household activity, Kagala as an organ that governs the life of the Jewish mass is as extensive and diverse as life itself is diverse and vast in its manifestations. In order to be able to navigate, for convenience in the study of this complex activity, we must put it into two groups for convenience:

1. organizational;
2. administrative in a narrow sense.

The organizational activity of kagaala is manifested in the appointment of various persons of the Kagal municipality. This includes:

1. appointment of carvers (shochet);
2. appointment of notaries (shames);
3. appointment of collectors and controllers (roe-hashbonot) of various kagal taxes;
4. approval of buyers * 1 on state fees: box general and candle;
5. appointment from one environment by the law-required tax collectors and their assistants for the auxiliary box fee*2;
6. appointment of foremen over psalms;
7. appointment of caretakers (tukorke) behind a quibble * 3;
8. appointment of overseers for various institutions subordinated to Kagalu;
9. appointment of cheaters in cases of kagal with private individuals at the beth-din (ship);
10. appointment of attorneys for the affairs of Jews of the whole region, etc.

The administrative activity of Kagal, in the narrow sense, is the most extensive and diverse. This includes:

1. Establishment and consideration of fees and taxes:
2. (a) State and b) kahallic;
3. compiling community population lists;
4. Establishing mandatory guidelines on various cases of private life of community residents;
5. determination of salaries to members of the Kakhalo-Betda hierarchy (robber, teachers of the Ishibotov, etc.);
6. establishment of different monopolies for different persons;
7. permission to open various Jewish charitable and educational institutions and approval of their statutes;
8. search for sources of income and distribution of them;

9. establishment of a dash for animals and edifying supplies;
10. permission of various buildings and monitoring of them;
11. conclusion of loans;
12. Appointment of constant monitoring and interim audits over institutions and amounts;
13. opening and closing of private prayers;
14. release of Jewish prisoners from police and other places of detention;
15. Administrative massacre of crimes and misdemeanors, etc.*4

Absolutely no possibility here to list everything that is in charge of the kala as an organizing and administrative body; the chapter of acts, presupposed by Part 2 of our study, gives the reader the highest and most heelerous picture of its different activities.

For our part, we can only say that the history of States and peoples does not give us an indication of the existence of where and ever a community whose administration would show more violent concern about its members than Kagal. True to his historical mission - to refuel the Jewish community - the kalagal in his dictatorialism comes to the monstrous regulation of the life of the Jewish population. Not wanting to expand our labor indefinitely, we will not dwell on the enchismugges of the invasion inhaled intimacy, as would omit such cases as evidence of the reasons for the loss of such and such a girl's innocence, or the facts of the most brutal reprisals to persons who were part of the undesirable kahalo of connections, etc. - as can be seen from a number of documents set out in Part 2 of this book; here we will confine ourselves to only an indication of a few such examples that can be relevant to the administrative activities of kagala.

One of the most important administrative functions of Kagala is the ututain of the present number of souls of the Jewish community.

Utyak from the people's censuses is a cherished custom among Jews, so to speak, and persons who are missing from the audit, therefore, deprived of the opportunity to acquire legal types *6 and documents, nevertheless, in whole masses are freely engaged in various kinds of trade, crafts and other crafts, as in practice it exists in the North and South-West territories and in all other places of Jewish settled.

If we turn to the history of the Jews, it will not be difficult for us to make sure that the rule of the rule of the states in which the Jews settled after the fall of their kingdom did not care about the inner life of their new subjects. They always laid this mission on the rop-goal (representative of the Jews), whom the rulelors elected to charge Jews as a leave.

If we recall here that the tribute required by the rule of lords was always determined by the number of souls of the Jewish population, it will become clear why the och-goulta and the committees subordinate to him, sympathetic primarily to their fellows, resorted to the ruth of the Jewish population in the lists that they had taken the highest authorities of the country. They had no other, more faithful means in this respect, and could not be.

This order of things, as extremely convenient, the Jews carried with it from the edge to the edge, from state to the state and managed to defend and save, as we will see below, until now almost in its primitive form.

In 1571. There were already a lot of Jews in Poland, but when Sigismund-August demanded from every soul of both the Jewish population of the then zloty (1 p. 44 cop. 1870) in the annual pit, then according to the census there were only 16589 souls of both sexes in the whole country *8. About the same phenomenon tells us Chatsky: "According to the last popular census (1772), the number of Jewish population in Poland and Lithuania reaches 308519 male souls, from many sources I managed to make sure that they had to be considered a minimum 450000" *9. And Derzhavin about the turbid Jews of his numbers says the following:

"Jews in Belarus are listed, according to the last revision, only 18121 souls; that many of them prescribed (unrecorded - apprais. LVN), is proved by the fact that in the provincial city of Vitebsk there are 700 Jewish houses, and there are a number of revisional souls with a small 500 male sex; but in each yard, 20 can be found; because I think that soon they are found here, more than 100,000 male men of the same sex.

This special feature of Jewish public life in the most healthy way is drawn in a mysterious situation, which is the very process of compiling a revision fairy tale, very clearly depicted in several kagal decrees, interpreting precisely this subject.

These documents express that the audit case requires extreme caution; therefore, the members who are appointed to participate in its drafting are required to confirm with the canonical oath that they would act in favor of Kahal, that the issues they would be resolved except in the general meeting of all members, that they themselves must sign these fairy tales, do not renounce it and not impose this matter on others. Finally, one of the documents states that "when delivered an audit fairy tale, affiliation requires a cost of 300 rubles. ser.", the cost of this understands what - a bribe.

To fully clarify the case, we consider it necessary to transfer here, literally translated, the Oath given by members of the Jewish society elected for drawing up an audit fairy tale.

We swear to God, the beth-din, without the trick and insidiousness and the slightest retreat in the world, that in the current audit we must deal with devotion. During our meetings, none of us has the right to receive even a treasury [1/2 penny] in their favor, so that they would do any service in the audit case for this. It is also said that at the time when it is to be signed by the revisionist fairy tale, we have no right to use any means or trick to impose this matter on other persons of our representatives or shamoshit [of the notaries]; when one of our representatives has to give his signature, then we are all obliged to sign, and as we are faithfully sworn, so God help us, let his name be famous.

Only after the execution of this epox - the documents say - a member of Kagala has the right to enter the hit, in which an audit fairy tale is drawn up.

It is clear that in the case of honestly, these precautions would be superfluous, and to sign an audit fairy tale, in which there is no utota and incorrectness, would not be such a dangerous step as it is in the above-mentioned documents. Yes, finally, when the requiz fairy tale is delivered "in

the places to the proper places" (which were immediately, in the year. Minsk) would not need an expense of 300 rubles - the amount that at that time was considered very significant.

Currently, the use of a true number of Jews continues to be practiced on the widest scale, through Jewish assemblers of taxes and state ravines.

In the report of the II department of the commission to compile the Regulations on All-Sight Conscription in 1872, dealing with the question of population registration, we read the following curious official information about the Jews:

"The lists of Jews are kept in the minds and magistrates on information delivered by ravyans and collectors of taxes."

"At first glance, these lists will seem very satisfactory, but upon careful consideration it turns out that it is impossible to trust them positively: first, when compiling revision fairy tales, the population is not divided into permanent residents in a certain place and temporarily staying in it. With the mobility of the Jewish population, it is obvious that the most correct lists of really assigned to this or that city or place cannot give even an approximate concept of cash of Jews living in the area; secondly, even for the attributing population, these lists do not differ in certainty. They are compiled by rabbis: "according to the testimony of rabbis, in turn, do not differ in certainty"; "it is positively impossible to trust the Jews: very many of the newborns are completely not recorded by [rabbis]; the dead are not shown intentionally, in order to confuse lists; there is almost no information about the female population. It is also remarkable that Jews use openly very simple ways to hide from the census, namely, by changing names and nicknames and moving from place to place.

"Oing law, every Jew must be listed under a known number and name. Usually on the lists it is listed under a different name than in reality. Then on the same name, as local authorities show, there are usually several people, and which of them is included under this name in the list, it is extremely difficult to disassemble.

"Thicks in which lists are kept to the Jewish population are almost deprived of the means to conduct them properly: they use only the testimony of the ravleshers; further, having in its composition the vowels of Jews, usually enjoying special significance in the city, the Dumas themselves are under Jewish influence. But as in relation to the city, this information may still have any kind of truth; as for the local population, who lives in the county often for 70 or more versts of the city, the Dumas have no positive means to obsce.

"Thanks to all these circumstances, we can safely say that the registration of Jews in the North-Western region is very unsatisfactory, as the local administration itself does not give any faith to the existing lists."

According to statistics collected in 1865. in 6 provinces: Vilenskaya, Grodno, Kovno, Minsk, Vitebsk and Mogilev, Jews of both sexes are considered 635078 people; meanwhile, there is reason to think that they are incomparably more. In only g. There are only 8000 Jews on the lists; in fact, the local administration counts them to 20000, counting those assigned to other cities, but living permanently in Vilnio.

"In those points where the actual number of the Jewish population was accidentally discovered, for example, when the dissecting benefits, when the Jews were not at any benefit to hide their numbers, it usually turned out that they were much more more against the official testimony."

"In the South-Western region, the Jewish registration is even less satisfactory than in the Northwest." "In the vicinity of the Austrian border, the Jewish population is constantly wandered from our borders to the Austrian Empire and back, using this light remedy at any government event concerning the Jews."¹³

These are the facts drawn from official sources regarding the utota of the true number of Jewish populations at present. It does not seem necessary to find out here the greatness of harm to the interests of the state in case of incorrect sending by Jews of all duties that are originated from the incorrect consideration of the Jewish population in the Empire. But it can be positively stated that as long as the kalaga will independently manage the lists of the Jewish population and submit them in the state rabbis and collectors of taxes to the Dumas and the town halls, until then, the most outrageous abuses in this regard will not cease. We will get acquainted with the activities of state rabbis and Jewish collectors of taxes in more detail later. Two more examples of administrative activities kagal.

Act No. 961 (part 2nd) sets out rules on a box fee from nonresident traders; he draws attention to himself (a) because the collection in question is completely self-willing: it has never been approved by the government and is resolutely unknown to the latter, a (b) according to its regulatory scrobulation. This product of clandestine activity establishes the following points:

"(1) Every industrial enterprise, of some kind of trade in manufactural goods, grain, edible supplies, cattle and all living things which shall consist in the purchase or sale shall be paid by a non-resident (Jew) in favor of the city (seagal kagal) 0.5%. Trade in coffee, pepper and sugar, both refined and unrefined, is paid only 0.25%;

2) any trade concluded here between the non-residents shall be paid 3% on both parties if it was made in cash and 0.5% then, if the transaction was in the exchange of goods for the goods;

3) Every stranger, whoever he is, who sent here any commodity to the commission, to whomever of the inhabitants of our city for sale, pays 0.25%. The commissioner pays for this fee instead of the person who sent the goods. If a natural borneer instructs anyone from the local residents to buy any goods for him, the buyer pays 0.25% of the fee instead of a natural borne, when the goods are sent to them on their own, and 0.5% if the goods are taken away by the goods sent by a stranger;

4) every person who and from where he is, making any trade deal with a resident of the city: he will sell Lyon to the local inhabiter a commodity which the buyer must accept on his pillumines, whether he will buy goods from the local inhabiter with delivery on the supply of the latter, even if the goods sold to the local inhabitants, were not at all brought here, or at least the goods bought here by a non-resident. the native pays 0.5% in favor of the fee;

- 5) any other-resident who has delivered here the goods in exchange of which he received from the inhabited resident also the goods must pay from the goods delivered by him 0.25%;
- 6) any person who and from where he is, who has concluded a trade affair with the local resident, even if his goods were not appointed for sale here, but would have been delivered here, or if his goods were not brought here at all, but he received here only for money, in any case, a non-resident must pay 0.5% of the goods delivered here, and 0.25%, if the money will be received here;
- 7) If any other-resident person concludes a contract with a local resident for the delivery of goods to the commission from anywhere, and if there is no need for a transaction to have taken place here on the spot and on the account of a foreigner, then pays 0.5% of the fee. If a local resident gives his money to the goods, then in this case, the foreigner should be considered a merchant and pay 0.25% if his goods go for his responsibility (to the market). If the goods are brought to the responsibility of the local person, then the foreign agent is considered only to the clerk;
- 8) if any merchant delivers his goods to any point in the vicinity, three miles from the city, and the inhabitants of our city, circumcised and uncircumcised (Christians), will go there for the purchase of its goods, then the non-resident is obliged to pay 0.5%, all as if in the city;
- 9) if two non-residents conclude here any transaction, even if the goods have not even arrived here, then they are obliged to pay 0.25% of the box fee in favor of the city (seagal kagal).

Another example is the privacy of the Jews.

Act No. 129 sets out rules for the owners of the Piers. Here we find binding Kagalian rulings sanctioned by the beth-din (Jewish court) on who a Jew can invite to his pie and who cannot be invited to his pie, what dishes he is obliged to serve and which has no right to serve, how many times he can invite guests, etc.

Thus read in it: "Canonical jerem [anafame, curse] is forbidden to women, except only for the next of kins, vodka, all kinds of cakes, chews, and other sweets on the birth of the daughter not only on Saturday, but also on weekdays; it is all the more forbidden to take the mentioned blessings with you on the house. Canonical jerem is forbidden in turn and the owners of the holiday to offer ducts, curls and all cakes, or send it to the house.

"Cannonian burdrom is also forbidden to give pis in the continuation of one week before and after circumcision."

Only relatives up to the third tribe inclusive can be invited to the pyre (see. Act No. 16).

Cannonian teremom is prohibited by everyone and everyone (from the residents of the city) without the formal permission of Kagala to design the places of the wedding outside the city, whether the bride is a virgin, a widow or divorced. Musicians at the wedding should be no more than three.

Under the canonical kerrem is forbidden to shamish (synagogol servants) to call on the pire of circumcision or on the wedding on the register, which will not be previously revised the echod of interfering gakgil (one of the city

notaries) and does not check his signature that it is compiled according to the rules.

Shames is strictly forbidden to invite someone not placed on the list.

Under the canonical Herzegovina, it is forbidden to invite the pier to invite someone not placed in the approved list, and no one dares to appear at the pier in addition to inviting him with a synagogue shame, to which the list was entrusted.

For violation of these decisions, the apostal is punished by the charter of the heravol. Such a person will be subject to heavy fines, and neither the personal honour of the violator nor the honour of his name and no reservations and justifications will be accepted. Let the unsubsteem, let them give a good blessing down, and they shall rejoice at the feasts of their sons, daughters and grandchildren. Let the world be Israel. Amen. Let the Lord be the will of the Lord."14

The oppression of such regulation is truly terrifying, but it is worse than that is the fact that a private Jew has no opportunity to escape this oppression, as his slightest movement towards the emancipation of his personality, his smallest cry to the local inward power of protection from Kagal, is considered a treason to the interests of Israel and is struck by the cherem [anaphathema, curse]; Death, death is civil and often, as below it will be documented, physical.

If, after all that has been said, ask how much such comprehensive administrative activity Kagalali meets the intentions of the government to subordinate the Jews to the actions of general state laws, then the answer will be quite categorical and clear: as long as the banner of its national government develops over the life of the Jews, until all the measures of the non-verage government, aimed at submittivation of Jews to common laws, will not lead to any practical results.

Kala 's activities in the field of legal

In this case, we have to find out the relationship of Kagal: 1) to the personality and property of the Jew and 2) to the personality and property of a non-n Jew.

*1 The buyer is a person who has received the right to collect taxes and other state revenues.

Binance is a system of collection from the population of taxes and other state revenues, in which the state for a certain fee transfers the right to collect them to individuals (rebenders). In the hands of buyers accumulated huge wealth, since The taxes and fees collected by them 2-3 times higher than the funds paid to the treasury.

In Russia, ransoms were introduced at the end of 15 to the beginning of the 16th Cent. Especially great development received customs, salt, wine ransoms. The latter were introduced in the 16th. and the greatest importance was gained in 18-19 in the first time. The income of the treasury from the drinking tax was more than 40% of the amount of all taxes of the state budget. In 1863, the wines were abolished and replaced by an excise tax. (Application. LVN)

*2 Persons 4 and 5 points will be discussed in detail in the article on kagal income.

*3 Mikva - water in 2/3 cube. water sose, in which Jewish men perform dituitment after childbirth and periods of menstruation.

*4 Cases of a general criminal nature (theft, rape, etc.), crimes against the faith (violation of the Sabbath, cacheter, etc.), non-execution of the decisions of Kagal and be-dina (court) are prosecuted and punished by a kalak; for cases of civil, there is a separate, properly organized court - beth-dine. Sm. Doc. NN 237, 375, 395, 451, 472, 562, etc.

*5 In the Russian Empire, the pour-up tax was paid, thus concealing the true number of the Jewish community, the kalaga still collected tax on every Jew, but the state was surrendered only by the amount of the Jews who got into the census. In addition, the recruitment of recruits in the army was also carried out on the basis of the number of Jews, therefore, they sent less than the same. This will be discussed separately. (Application. LVN)

*6 A species - or residence permit - a document that gave the right to a particular person to live and work in a specific area of the Russian Empire. It's like a residence permit in the USSR. (Application. LVN)

*7 Here the author is clearly cunishing, for further in the book he tells that the Jewish nobility did not pay taxes at all and this was possible precisely because of the rubbish of the true number of Jews. (Application. LVN)

*8 Kn. Precept in 1551, 1552 and 1555.

*9 Rosprawa o Zydach T. Cocky. Vilna, 1807, p. 216.

*10 Notes of Derzhavin. Moscow, 1886, z. 408-409.

*11 Cm the . N 869.

*12 The following examples can serve as evidence:

1. In the first set after the rebellion of 1863 in one city of Novogrudok, Minsk Hb., as adopted by the city. The military chief of measures to detect Jewish missing, within 2 days additional revision fairy tales for 700 souls were filed.

2. In the town of Timkovich, Slutsky County, there are fewer than 100 Jews's audits; however, when compiling the world intermediary in 1868, 128 Jewish houses filled with Jews, except for a large number of them living in houses belonging to peasants, were in the same town.

3. After a big fire that was in the city of Slutsk in May 1868, a large fire, was sent at the highest command of the wing-adjutant Kavelin, who personally distributed benefits to the burnt Jews among the 2000 people. In turn, the leader of the nobility distributed the allowance to more than 500 Jews. Thus, as a consequence of the fire that executed 1/3 of the city of Slutsk, more than 2500 Jews received benefits, and according to the revision of all Jews, about 3000 people are listed in Slutsk. (Crelatorship from the Office of the Vilnius Governor-General.)

*13 "Creator of works of the Highest approved commission for drawing up a provision on all-word military reunion", s. 671-674. St. Petersburg, 1873

*14 The Book of Kala. Part II, Acts NN 129, 130, etc.

CHAP. XII

The attitude of Kagaala to the personality of a Jew

The issuance of residence rights

Kabotat-Kinion

Morene

The attitude of Kagal to the property of the Jew

The attitude of Kagaala to the personality of a Jew

From a thorough study of the activities of Kahal in the field of household, the question of the attitude of the kagal to the personality of a Jew in the sense of legal was already prejudged. If in the domestic field the individual of a Jew is completely absorbed by the kagalogue, then in the field of law it is comprehensively determined by him. Indeed, as we will prove below, only the kagal grants the Jew all the rights of a full member of the Jewish community, as well as he alone has the right and deprive them of the Jew (act No. 724). It is of course that if the kala gives the Jew rights and he deprives the Jew of these rights, there can be no doubt that the individual rights of the individual of a Jew, such as the right to engage in this craft, etc., which are between these two legal poles, stand in complete dependence on Kagal.

We will limit ourselves to specifying only certain rights by which the kalagal determines the legal personality of a Jew.

1. Kagal gives the right to reside in foreign Jews.

Although, relatively, so to speak, all local kagala politicians are quite in solidarity with each other, but nevertheless, each of them, relying on the rules of the Hezkat-Ishub law, on the power of Kagala in his area, jealously protects his community from the invasion of new nonresident members and does not allow a non-resident Jew arbitrarily, without requesting his permission to settle in the area.

After presenting the various opinions for and against the right of Hezkat-Ishub regarding the other foreign Jews, Hoshen-Gamishnot (the code of Jewish laws) declares it the following: "In particular, when we live under the rule of foreign peoples and when one should be afraid that the abomination of the first may be confused with the accumulation of Jewish inhabitants. Every Jew who re-wishes to settle in the city becomes a persecutor for local Jews. On the basis of this consideration, local kahal is given the right to close the doors to new aliens; and to achieve this goal, it is allowed to use all kinds of means, even the power of the Goim (local state administration). How the local government is really an instrument in the hands of Kahala - about this below. The benefits of the above-mentioned one are taken by Talmud-Haham (scientist talmudist):

"Magicians traveling in cities cannot prohibit temporary trade in their city, but no one can choose a place for their constant trade without the consent of the local kagal, with the exception of the Talmud-Haham, who is given the right to settle and trade where he pleases."²

On the basis of these rules, every non-resident Jew whether he wishes to settle in any new place, whether to open trade, whether to engage in a craft, etc., in all such cases, he will vainly relies on the rights that are granted to him by local state laws: Hezkat-Ishub paralyzes the effect of state laws, which under the rule of Kagaala are often or completely superfluous, or are needed only for the proforma.agalom.

After all this, the following decision of Kagal will become quite

understandable: "Since settled in our city without the right of residence r.

Moses, who, by virtue of the previous decree of the Kagal, to grant his right

of residence in our city, if he has one, or to leave our city, is still persistent and does not pay attention to the requirements of Kagal, then the current decision of the latter is empowered in this case on the rights of a monthly head - head. Ilya [in trade] to persecute and persecute the spoken r. Moses, even through the non-Jewican authorities, and to force him to leave our city. After all this, it becomes clear how strong the power of Kagala is, which has adenal one of the main attributes of state power - the right to prohibit or authorize a Jew to settle in a place. But if we compare here the fact that the prohibition of Kakal paralyzes the permission of the local authorities and turns it into an empty formality, it will no longer be surprising why the decree of the kagaala is more important for a Jew than the laws of power of the state.

2. Kagal strengthens private transactions.

In ancient times, the Jews had a custom according to which, in the acts of purchase and sale, the buyer was washed up and gave it to the seller*5. The Talmud introduced into his charter the sale of something of this ancient custom, of course, with the appropriation of the important meaning and strength by which all his decrees are usually cerelyed.

Now, with the act of purchase and sale, first of all, cabotat-kinion is performed, i.e. the buyer himself or the one who represents him serves the floor of his clothes or a scarve to the seller and says to him: "Choose this thing in exchange for the land or the house, etc., which you sell to me, give as a gift" etc. When the seller pulled his hand at the handkerchief or floor of clothes, then the act of purchase and sale is considered already committed. And although the object of the transaction has not yet passed into the possession of the buyer and its value is not paid, the property or property sold, wherever they are, is already the legal property of the buyer and none of the parties can violate the committed act of purchase and sale.

Thus, it is clear that cabotat-kinion is not an empty custom: if the seller pulled the thing given to him by the buyer, then he entered into a material connection with this thing, which is one of the main figures of legal possession on the Talmud*7.

At present, in small cases, the caplant-cunion, a preliminary transaction ends, but in more serious cases, so that the pre-deal transaction is legally binding, in order to irrevocably assign it to the same, the parties go to the kalag, to the chamshade and make up there a document known under the name of the caplant-cinoe, which finally ensures the fulfillment of this obligation. Thus, the kaghal exerts its influence in the field of legal obligations and its power authorizes transactions of individuals.

We will opp from considering such aspects of the Kahal activities in the field of legal, such as the establishment of monopolies in the individual of the local community on various industries of production, trade, etc. - we refer the reader directly to the rich source of the data set out in the second part of the book - and let's go to the consideration of those actions of Kahala by which he erects a private person in various ranks of the Kagalo-Betdin Republic and we will clarify the influence of these actions, on the one hand, on the life of the Jewish mass, and on the other - to the correct application of the state law to the life of Jews.

3. Kagal is elevated to the rank of sea.

In the general assemblies of the Jewish community, the assiph, from which the kagall and beth-dee, the right to vote shall be enjoyed, as mentioned above, only the seamen, i.e. noble, and such are recognized only by persons who have received a Talmudic education. By virtue of this order of things, the Jewish community at present, as in the days of the Sadducees and the Pharisees, represents two sharply demarcating classes of people: the class of managers - patricians, which includes all the kagal and Bet-Din personnel and who are all marineless, and the class of controlled - the plebeians to which the rest of the Jewish population belongs and which the title is not marked with the sea. It goes without saying that while the first has all the rights and authority, and thus all the benefits of the secured position, the second is a beggar and disenfranchised pariah.

The whole weight of state duties falls on only the lower class, on the defenseless plebeians, because under the existing system of their serving a circular arm, the distribution of all duties is committed in the kagalla, where exclusively patricians - the Navaline sits.

If we indicate such a significant fact that no Talmudist-Patrician has fallen into the ranks of the Russian army in the continuation of almost 50 years of recruitment requisition, there is no one Talmudist-patriation, then it is hardly necessary to provide more evidence that the rest of the state duties, taxes and taxes lie under the yoke of despotical kagal is really unbearable. It is impossible to complain about the oppression of Kagal and to ask the protection of the local non-verge power to the Jewish; thanks to the various levers we will talk about below, the local authorities until the present day, playing the sad role of Pilate in the full sense of the word, is nevertheless a merciless instrument of Kagala.

But from this oppression position for the Jewish plebeia there is one legal, from the point of view of the Jews, the way of the Talmudic entity, to throw off the shameful seal of the plebeia and to get into the number of patricians, among the Navalen, noble.

It goes without saying that with the receipt of the necessary educational qualification, a Jew becomes a seane in fact, but in order to establish himself in this title, a Jew still needs to acquire it from Kagala by erection in the sea. In essence, the erection in the sea is not the direct grant of any particular right, it is, so to speak, only the formal rank of a given person in the category of nobles, for which, as a logical consequence, I follow real, legal results. The rank of Narayna gives the Jew the right to participate in all public assemblies, it opens up the prospect of being elected to the members of the Jewish administration and, therefore, to reset the burden of state and kagal taxes; the sealine allows the Jew to settle in the area of another kagal, without asking for his permission, but based on the rules discussed above on the Hezkat-Ishub, according to which the scientist-talmudTo rank your identity. But in addition to these obligatory results, the sea still tickle and the pride of a Jew - only the seamen gives the Jew to rise along the steps of the kagal hierarchy and receive the honorary titles: the former idol (the real member of the kagal), the former tuba (chairman) and the former company

(head) * 8; further: the attached title "noble" in the documents, Such a Jew stands out sharply and rises above the rest of the disengraced mass. So, the kala by erectment to the rank of the seaine transfers a Jew from the class of plebeian to the category of persons of the privileged, takes a wrong-willing citizen of the Jewish Republic on the way where he already becomes a full member of it.

In a word, authorizing the Jewish Naraina, thereby immediately determines the entire legal personality of a Jew and mediocresly grants him all the rights of a full member of the community with all the consequences of this full-fledged government.

This is the great importance for the Jew of the rank of sea.

After all that has been said, the importance of the seane and for the non-verage government, under whose rule the Jews live, becomes clear. If the task of the government in relation to the Jews is to find the means to the uniformly serving of the state edgeries by the Jews, then the rank of the Navalan becomes an obstacle to its goals, increasing a number of Jews of liberated under the Talmudic laws from all state fees; if it consists in finding means to steadily serving the Jews of duties - then the rank of the sea, by the way of the thieves.becomes the number of Jews who evade it; if, finally, in general, the task of the government is to destroy the isolation of the Jews and to break the enchanted circle of Judaism, where it is so difficult to penetrate the non-verage power and to subordinate the Jews to the actions of the general state laws, then the Seaprice here is a reliable stronghold of Judaism, creating new and strong fighters for independence and the integrity of the Kagalo-Bet. Of course, as long as the kala is alive, it will flourish both against the interests of both the government and the enslaved fetbling of the Jewish mass - non-Money.

The attitude of Kagal to the property of the Jew

Every way, in legal terms, the personality of the Jew, Kahal persistently invades his property rights. Somewhat below we shall also specify the laws that underlie the actions of the kagal in this regard; here we will limit ourselves to specifying only one characteristic fact: a Jew who has acquired ownership or possession of any immovable property may not consider himself an owner or owner of him as he acquires a claim against this right. Thus, the acquisition of any property right by law and the approval in it by a local non-verregatory government cannot guarantee a Jew safe and unhindered use of this right; these are only inevitable preliminary acts which are not of serious significance. The sanction for a Jew on the inalienable right of ownership or possession of property comes from Kagala. Here are the terms in which this sanction is carried out:

"From this day, the right has been given by the head of the rights. H. buildings with the bends which belong to him by the merchants of the fortress given to him. H.] The local [injustice] authorities... They finally pass to him, and from now on he has the right to act with him of his own free will: to sell, to bet, to give in to hire, to lay and give to anyone. Or: "... Sold by R. Moses has the right to own the land he is currently in charge of the right of ada-gaytz issued to him.

Extremely interesting in these sales is the fact that, by authorizing the Jewish ownership of property acquired by it under local laws, at the same time, the government body of the Jewish community, assumes and protect these rights from the claims of other Jews.

"If anyone says in the following documents, protests against this sale, then the protester must be satisfied with the kagall, who must use the means of power in order for the said sale to remain inviolable for H., his commissioners and heirs, in complete peace and without the slightest obstacle from anyone."

In view of the really formidable power and the forces that the kala has, every Jew, when acquiring property rights, unwittingly seeks guarantees in the assertion of Kahal for the calm and safe use of the acquired property. But even if the Jew had not feared the claims of his other relatives, he would still seek sanctions on the property to kagalo, since otherwise he, as an apostate from the established rules, at all times in danger of losing all the rights acquired from the intravenous power, which then will pass into the property of Kagala. The fight against the kagail and the search for the protection of the violated rights of the local authorities will lead the accusation of the subject with various crimes, the proof of crime will be confirmed by a lot of testimony of Jews who consider it a God-pleasing to testify against a Jew who dared to go to the goims (non-Jews) and, in the end, the Jewish will be seriously punished by the hands of the authorities. It is clear that a Jew may not have previously been considered the owner or owner of the property he acquired from the local non-verrecue government, as in his asserting in these rights as a kalag. The latter circumstance, by the way, will clearly clarify the reason for the phenomenon that state laws are so persistently ignored by Jews. As long as the kalah is alive with its rulings binding on a Jew, the state law has always been and now remains an empty formality. The Jews endure his strong rights from the kagal of the hi. By understanding the relationship that exists between the kalah with one and the personality and property of a Jew on the other side, we shall now see how the kalaga relates to the personality and property of a non-Jew. These relations, which were born on the basis of the Kingdom of Judah and over the centuries, acquired more and more definite forms, are now quite established.

*1 Hoshen-Gamishot, st. 156, article 7; "Questions and Answers" by Ravbior Joseph Kulun, 191.

*2 Ibid.

*3 The book of kagal. Part II, Act No. 24.

*4 All that has said about the granting of residence rights refers to the actions of Kagala in relation to foreign Jews; we omit the consideration of the actions of Kahalah towards the Jews living in his area; this will be said in the speech of the collectors of taxes.

*5 Rus, chapter. IV, st. 7.

*6 Hoshen-Gamishot, st. 195, st. 1.

*7 With this concept, the word "cabolat-kinion" has the meaning of Russian "position", which, according to Moroshkin, comes from the "will of the tiary", that is, the meaning of the word "cloat", that is, the meaning of the

word "cunning", that is, is in this respect to the subject, which makes it possible to show your will relative to it. (Moroshkin. Discussing on the possession of Russian legislation. M., 1839. P.77.)

*8 The word "former", added to the title of this person, shows that the person was not in the actual service as a member of the kagal, but was elevated to this honorary title at the discretion of Kagala. Sm. Acts NN 511, 821, 938, etc. The book of Kala. Part II.

*9 For the construction of the sea qagal collects a known amount. Fascinated by purely fiscal considerations, the kala began to sell this title to the persons of the dead. Curious document No. 456, revealing a desire to limit such non-joint with the dignity of the title of transaction.

*10 The book of kagaala. Part II, D. N. 428.

*11 The book of Kagala. Part II, D. N. 389.

*12 The Book of Kagal. Part II, D. N 651.

CHAP. XIII

The attitude of Kagal to the personality of a non-s.

The Law of the event

The attitude of Kagal to the property of a non-since

The right of the Hazaki

Ways to exercise the right of the Hazaka

Industry of the right of the Hazaki on the economic life of the Christian population

The attitude of the kagal to the personality of a non-sin.

In the affairs of the sect's faith, which stands out from any religion, it is not friendly to the past. That's the law. Judgation met a very strong, but understandable hatred, the Christianity that originating on its soil.

It goes without saying that over the centuries this hatred for its dangerous opponent, who has become from a small sect into the universal religion, could not and really did not decrease.

Not to be repeated, we ask the reader to resume only in his memory what we have said about the relationship of the Jews to Christians in the first pages of our study. 57-61); if we remember here: 1) that a Christian is not called up to this day in the case between the Jews in the bet-din and 2) that until now the Jew considers blood ties with a Christian for dishonesty and does not enter into kinship with him, then it will become clear for us what the modern orthodox Jew has to have a Christian. A Christian in the eyes of such a Jew is a disenfranchised and God-righted person. The purpose of its existence is to deliver the possibility of the existence and development of God to the chosen people, and the oppression and exploitation of this person is no longer an unsilent consequence of such a view. The Talmud teaches: "The mistake of a non-beater is allowed to use [a Jew] if the inverter himself is mistaken: if a non-Jew, develops this position of the Talmud, making an invoice [sold to a Jew], then the Jew must say to him, "I trust your account, but I myself do not know [believing or not] and crying so much."

Such a, far from friendly tone and the view of Jewish law on a non-Jew is even better clarified when studying the extremely original right, known in Jewish law under the name Maarufia, or rather, the meropia.

The event means personality. This word refers to the Jewish law and the Jews of a familiar in general and in particular a client (Kunde) in the broadmost sense of the word: a permanent buyer in relation to the seller, the customer in relation to the artisan, the borrower in relation to the lender, serving to the principal - in word, any person with which a Jew comes into contact, in clashes, is called a meropia.

Of course, the decrees of the Jewish law on the non-Jewish meropy are highly interesting. Here are the words of Jewish law:

"If a Jew has a non-Jew, in some places the bethine (court) forbids the other Jews to make the undermining [the one who has this merpite measure] and to deal with this non-Jew, and in other places it allows other Jews to go to this non-Jew, to give him money in growth, to deal with him, to give him bribery and draw from it."

Thus we see that Jewish law speaks here specifically about the non-Jewish mermaid and precisely establishes for a Jew the right to this non-Jewish event. It goes without saying that in the words of the law the exploitation of the Jew becomes quite stable, since giving non-Jewish money to growth, bribery and "drawing", in a word, exploitation in all forms and types is the exercise of the rights to the non-Jewish event already granted by him by law. But with regard to the Talmudic law, it should always be remembered that the law itself, and life in itself, and that the first often turns into a dead letter, if it does not find support for itself in the external authoritative power. Unfortunately, this law on the meritude of non-Jew has found a strong champion and defender who constantly carries it into life and does not allow him to die.

Refueling the life of the Jewish community, Kagaal appropriated the whole set of rights to non-Jewish merdoing and sold them to individual Jews at retail. In order to be able solely, without the invasion of other Jews to exercise their right to a non-Jewish mermaid, a Jew must buy this right from Kagala. And so, today Kagal sells the Jew A. the right to his event, non-Jewish Ivanov, tomorrow he sells the Jew B. the right to exclusive operation of a whole group of persons serving in an institution, etc. In short, the personality of a non-Jewish, unrighteous from the point of view of Judgment, is for Kagal the subject of trade. There is nothing to say that the existence of the law of the measures is carefully hidden from the indoor eye and ear on an equal equal to another, even more embossed right, which will be mentioned below.

Nevertheless, who is familiar with the life of the Christian population of the North and South-Western region, he, undoubtedly, recognizes the fact that there is no Christian, especially a proletarian, there is no such institution, and there is no peasant community in which there would be no Jewish, factor, shinkaar or reseller. He will always be able to get woven, to be first necessary, and subsequently inevitable. But neither an individual, nor the institution, nor the community knows the fact that it is at first, as it were, as if accidental and subsequently stubborn intervention of a Jew in their deeds and life is based on the right of the right of the data of the Jew from Kagala, with the condition of the exclusive use of other Jews by others.

After all this, the reader will be understood the acts of NN 447, 448, etc., which the kala sells the right to exploit the Christian people without claiming other Jews to this Jew. How peculiar the right of the meropias, which reduces the personality of a Christian to the object of trade in the eyes of a Jew, corresponds to both the interests of the local population and the types of government, we consider to be clarified here superfluous.

The attitude of Kagal to the property of a non-s.

The dictum set by the epigraph of our study: "The Jews form a state in the state", by which Schiller completes and rounds the picture of Jewish life in the land of Egypt for 3600 years ago, it is very thoroughly applied by many to the life of the Jewish people at present; but since the state without territory is unthinkable, the present saying was considered to be still a more poetic expression than the historical truth. In our book, showing for the first time the territory on which the Jewish kala has always extended and now extends his rights and which he really subordinates his power, the saying gives meaning to irrefutable truth, and thus passes from the theorem to the axiom.

The territory of the Jewish kingdom is introduced to us by the rules about Hescat-Ishub, that is. on the power of kakay over the territory and the population of its district.

By virtue of the Hezcat-Ishub rules, the power of Khagal extends far beyond all the rights of any private society; by virtue of these rules, the local kagal has the right to all that enters the area of the territory to subjugate its power; on their basis, he considers himself the master of all property, both Jewish and Christian, in its area. According to this, the identity of the Jew and his property are in full factual and legal dependence on the kagal power; the personality of a non-Jew, as indicated in the analysis of the law of the merpne, is also under his jurisdiction, as well as the property of Christians located on his territory. "The property of a non-Jewish is free," as the law says; "The property of a non-Jewish is that the desert is free," is said elsewhere, and the village of Joseph Kulun, one of the most authoritative Jewish legislative commentators, adds: "The property of a non-Jew is that the lake is free" ♪ According to this view of the law and its interpreters, he haled, guided by the power authorised for him by the Hezkat-Ishub rule, sees in non-Jewish residents and their property located in his district, so to speak, his state or state property, which he disposes of a kind of legal principles. We have already spoken of the right of the event by which the cagal sells to this Jew in exclusive exploitation of his right to the personality of a non-Jew; here we will consider the right with a homogeneous methry with the meth, but with the sale of which something more real than the personality of a non-Jew is received. The right in question is called the Hazak, that is, the right. the right to own the real estate of a non-Jew. Considering the immovable property of Christians, as we said, by their property and guided by the words of the law "who will take possession of the property of a non-Jewish before, it belongs to him" (10, the kagal gives every Jew the opportunity to take possession of this property, if only the latter buys the Hazaku from Kagala on it, that is. The right to own this property.

Uninitiated in the kagal secrets, the sale, which is mentioned here, may seem incomprehensible. Take the example: Kahal sells on the basis of his rights to the Jew X. A house that, according to state laws, is the inalienable property of the Christian A., without the knowledge, of course, and the consent of the latter. What, I wonder, is the benefits for the buyer? The merchant act (gakhlat) obtained by him from kagal cannot put the property that is established between the owner and the property acquired by him. A. will not yield to his house only for the sake of the fact that he is secretly sold to some Jew, as has no Kahalt of the power that would force him to this concession. What, I ask, the Jew X has acquired. for the money paid to them by Kagal? The answer to this question is as follows:

Buying a Kazakh on the immovable property of a Christian, a Jew acquires the right to exclusively own this property or, more precisely, of an exceptional influence on it, influences this property. Relying on the Khazak, its owner shows his activity in relation to the property of a Christian in a twofold direction: 1) he tries to finally take possession of this property and 2) he eliminates the competition of other Jews on him. As for the first kind of influence on this property of the Christian, the final, as kalaga is often expressed, the possession of it*11, who bought the Khazak is given complete freedom in the choice of means to achieve this goal, which is meant by words in the merchant acts: "the full right to take possession of property by means of any measure"(12) and until that time the buyer is given the right toThe bail of the property of a Christian, to open trade, to transfer this right to other persons or in general, as it is said in the acts: "to dispose of property at one's discretion: to sell, to bet, to repay or on bail and to give - in a word, to dispose of all this, as he will be [bought] as every person disposes of his property.

With this positive right of exceptional influence on the property of the Christian is in close logic the second consequence for the acquired khazak, namely: the right to eliminate competitors. From the merchant acts it can be seen that this duty of the kagal always takes on: "every kalag and bet-dean (court), - it is said in the acts - must protect the rib X. [bought the Hazak], his heirs and those who are authorized against every son of Israel, who shall, and somewhere, invade his limits and will harm his rights; they [i.e., the following). Kahal and beth-deede] must persecut and persecut and persecute such a person wherever it is possible for the Jewish power, in order to bend him in an arc and recover from him all the expenses and losses that he carried because of him the reb's H., his heirs and commissioners.

It goes without saying that if the Hazak-in-born Christian property temporarily and suffered in his rights from immodesty before the local government or the owner of the property from another Jewish competitor, he would have found in the kagala and bet-dina faithful defenders of his violated rights, which, thanks to the various means at their disposal, will be able to "bend the arcs of the law" with the hands of the non-verbal power. As the same kagal, remembering the basic principle of Judgment: "one for all and all for one", written on the banner of the world Jewish kagal - "World Union of Jews", will always be able to protect the faithful son of Israel, if he,

as he who bought the khazak on Christian property, trying to finally get it, was not careful in choosing the means to achieve his ultimate goal.

Thus, by the Hazaki, kahal establishes for a Jew not only the right to exclusively own the property of a Christian, but even, so to speak, assigns him to be the person in the event of the transfer of this property in a more or less close future in his full property.

Hazaka, with great similarity with the meropia, is nevertheless a more serious and more real legal institution than the latter. Their similarity is expressed 1) for their final purposes: both the Hazak and the meropia are aimed at exploiting non-Jews and 2) in the fact that both can pass from those who have acquired them to heirs, authorized, etc. But at the same time, they are deeply different: while the meropia turns the exploitation of the person of this non-Jew, the khazak turns it to real estate; while the meropia dies along with the death of the exploited non-Jewish, the Khazak follows the fate of the property without paying attention to the fact that in whose non-verbal hands this property is: "The right to kagal to such and such property, in such and such a border.sold so-and-so, its heirs and authorized by the sale of a clear, perfect and final for the century.

But no matter how different these two original Jewish legal institutions are, it is undeniable to one thing that both the Hazak and the meropia are extremely harmful to the local Christian population. It is extremely difficult to determine the time of the emergence of the Hazaki Institute among Jews; it can only be argued that at the end of the 16th century, the Hasakah was already practiced on the widest size between Jews in Lithuania. In the correspondence of Joel Sirkis, who died in 1640. in Krakow, we find the following curious protocol on the establishment of the Hazaki in Lithuania: "

In the meeting of all representatives from all [Europe] the Lithuanian communities are decreed: since we [delegates] were convinced of the harm that is due to the increase in the rent of plants by tenants, by which they [i.e., by] The new tenants offering the owner-brand of the highest rent] deprive their immediate means of all means to life and even put their hand on themselves, then we decided and decided: if someone kept the plant on lease for 3 years, or even had only a contract for 3 years, although he did not enter into use by him [factory], then none of his neighbors must.

"Subsequently," the rabbi continues, "was stated: even if the plant for the death of the first owner [Christian] passed into the possession of another, then in this case no one is allowed to cause the tenant [the Jew] undermining and take this plant. In all litigation on this occasion, it has been repeatedly decided that the lifelong right of the Jazaki to rent even when the plant is transferred to another owner has the first" (primus tempore)*17.

It is extremely interesting that Derzhavin, who studied Jewish everyday and compiled a note on the Jewish question, managed to learn about the existence between the Jews of the right of the Jazzak, of which none of the non-Jewish writers mentions and which he conveys the following:

"In the kagaly, the hazacks are also defined and given, i.e. the Jazaki, i.e. the eternal right to maintain any lease or requisition, in the province in which they (members of the kagal administration) in their own arbitrariness give in their own way to anyone else's real estate (Christian) estates, such as

villages, korchmas, mills, meadows, etc. Thus, if only once the real owners were given to any Jew for rent or at the mercy of the other, the other Jew does not dare already, even if with the increment of the naverse amount, to start trading and take them in their content, taking the benefit from the first.

The sale of the Khazak was made by the kagalom quite openly, but later this order was recognized as inconvenient by him. "Although at the request of the court and the law," one of the acts says, public affairs [sale] must be made public and carried out through an auction. But as now other times, not the old years, and we feared that it would not come of it, God forbid, any trouble, this sale [which is referred to in the document] was made without public bargaining.

Indeed, dark kagal affairs, and especially the sale to Jews for the exploitation of Christians and their possessions, which is currently practiced in the most widespread, remains secret in places of settlement. We speak in most cases, because, thanks to the glazing courts of the North and South-Western territories, among the cases that are celestating among local justices, sometimes all their unsightly and dark Hazaki*20 surface.

*1 Talmud, Gagan-Ahhar, l. 113.

*2 The word this is derived from the Chaltian "maarrafa", which means "familiar" or "friend". See Johannis. Buxtorf Lexicon Chahlaenm, Talmudium et Rabbinicum. Anno MDCXXXIX.

*3 Principal (Latin principal) - an individual or legal entity involved in the transaction on its own behalf and at his own expense (unlike an intermediary, broker). (Application. LVN)

*4 Hoshen-Gamishnot, s. 156 and Mordechai; Talmud, tr. Baba-Batra, G. 8 Logahpor.

*5 In N 1880 of the newspaper "New Time" for 1881 The landlord of the South-Western region tells about himself the following: "In the Nessarabian lips. I had a possession and vineyards in it, which brought a significant income. It is somehow a local merchant Jewish to sell my wine and gives me a basically cheap price, I do not agree. For a long time he tormented me, persuaded me, argued that it is not more expensive to give, finally, angry at my perseverance and seeing that the gesheft failed, told me that no one would buy wine from me even for pittance and that I would ask him later, and it would be too late. I chased him out. Meanwhile, time passes, I send me to look for merchants myself, but in vain. As soon as the Jews know, whose wine is offered for sale, they are now refusing. I send the clerk a verst for 100, in the Podolskaya lips. - the same result. A few months only later did I learn that the local Jewish merchant had put cherer (curse) on my wine through the local kala and made it known about it in all Jewish societies verst for 100 around. To remove this cherry-niterdiction, the landlord managed only by bribery of 25 p. A Sagurian, brought by him on the advice of an old Jew. This example is extremely relief and we ask the reader to remember it.

*6 Kagal's Book, Part II, Act No. 225.

*7 Hoshen-Gamishnot, st. 156.

*8 Talmud, tr. Baba-Batra, p.55.

*9 Legal respons. I. Kulun. Cremona, 1552, No. 132.

*10 Hoshen-Gamishnot, st. 156; Kagale's Book, Part II, Act No. 225.

*11 Kagal's Book, Part II, Act No. 572.

*12 Kagala's Book, Part II, Act No. 299.

*13 Kagal's Book, Part II, Act NN 399, 347, etc.

*14 Ibid.

*15 This phrase, as can be seen from the extremely curious and related document No. 103, is extremely important in case of ownership.

*16 Kagala's Book, Part II, Act No. 471.

*17 Collection of Respons for Joel Sirkis N 60.

There are credible indications of the existence of the Jazac between the Turkish Jews. From Keneseta-gedolah Sochi. Benbenest of Smirna (d. 1673) It is evident that during the author of Hazak it was carefully developed by the Jews specially drawn up in Thessaloniki and Constantinople by the statutes. Thus, the author, among other ways, cites the following points: "If a Jew is from the place where the right of the Hazak is accepted, will move to a place where it is not accepted, and will acquire a house there, then he is not obliged to satisfy the tenant [Jewish]" (25). "[Youth] the acquirer of a non-Jewish house leased from a Jew is not entitled to displace the latter, even if he wishes to reward it" (54). "Constantinople Charter" (?30) states: "If someone was forced to cause them trouble, for non-payment of rent, etc. - he loses his right to the Hazaki" (86). "If, before the expiration of the time, the mercenary does not, by mistakenness, resumes and does not conclude [new] conditions, then the new employer is not called a lawmaker" (144). and so on. In general, interesting data regarding the Hazac collected g. Sherzewski, in his book Kahala, in which he, among otheruies, as befits the overt defender of Judat, stubbornly, though unfoundedly, proves that at present there is no already between the Jews, neither the Hazakah nor the kagal administration.

*18 The composition of Derzhavin with will explain. Snake. I. Groteau. Volume VII. 1872, c. 255.

*19 Kagala's Book, Part II, Act No. 588.

*20 In "S.-Pet. Vedomosti", N 146 for 1873 we read the following correspondence from S.-Zap. "In the house of the Jews, the so-called hazak strikes us. The essence of the Jazzha is easier to explain by the example: Jew A. took on the lease of the sale of threads from some landowner and pays him 15 thousand rubles a year, while rent brings him 45 thousand or more. The neighbor, a Jew, H., after conducting about such a profitable scam, realizes that it would be nice to limit himself to 25 thousand income, and give the landowner 20. However, it is very difficult for him to make his plans. Here is an obstacle to him and the Jazza. "You can't throw money for a Jew in vain," the rabbi would tell him if he dared to go to kill the lease from A., and would have awarded him a fine in favor of A. for violation of the Hazaki. Then, if X. will be unfair, i.e. He will not obey the order of the rabbi, he will acquire enemies in all Jewish society: it will make it all sorts of oppression until it brings him to obedience or ruin. Every Jew-tenant keeps on his own, the owner of the property he leases, for no Jew will turn to the owner of this in any case other than the tenant. And since all the affairs are

in the hands of the Jews, the owner can neither buy nor sell anything without their mediation. This, by eliminating the competition of Jews through the Hazaki, makes the price for the owner, appointed by the Jew, and this way leads him often to ruin, and its property, of course, passes into the hands of the Jews.

Another correspondence is: the Jazake, or Hazak, as expressed here, in full swing wherever Jews live in close society, where, as in the Western Territory, in their hands all capital, all commerce and industry are in their hands. If there is a difference in the decrees of the Jazac, then this difference is only in the details; the essence of the institution is identical. I will prove this by example, the fact from the practice of the magplement court of one of the cities of the Grodno province.

"Soon after the introduction of the judicial institutions of justice in the Western Territory, one of the judges received a request from the Jewish X. On the recovery of 350 p., awarded to the first house decision by the first house decision of three persons voluntarily elected by the parties to the intermediary (subsequently, speaking of the Jewish court, we will be convinced that the author of correspondence makes a mistake here) to end the disputes that arose between the litigating in the lease of the mill. The document on which the claim was based was drawn up several years ago and signed by three of the above-mentioned intermediaries, of which one local spiritual rabbi. In a written explanation submitted to the judge in the proceedings of the case, he detailed the history of the origin of this document, which is as follows: in the county in question, for several years as an agreement had taken place between the local Jews that if a Jew contained a well-known draft article or estate (Christian) on the lease for at least three years, he acquires property on them, in a sense, the right of ownership. a right, as a consequence of which no one of the Jews can either kill them from him or even rent them after him without his consent. In this case, the plaintiff kept a mill for 600 rubles. in the year and, after four years, decided to lower the rent by half, quite sure that his fellow believers, in whose hands all the capitals are concentrated, will not dare to violate the Khazaki. Meanwhile, of course, he was denied a lease. There was, however, a daredevil, and it was the Jew Z., who decided to take the abandoned mill for the previous price - 600 rubles. By this he indignation of the entire local Jewish society; appealed to the spiritual rabbinsk court, which tried to force the violator of the Jazzaki to abandon the disputed lease, but, not succeeding in this, compiled the above document. To all of this Z. Added that this case is far from extraordinary, that many of his fellow believers, who decided to go in such cases against the Jazzaki, were inferior to force, sometimes motivated by threats, sometimes simply by violence. The magistrate, looking at the signs of a criminal nature, gave the case to prosecutorial supervision. The judge's decision rendered a strong impression on the full Jewish society; the informer himself was frightened by such an unexpected outcome of the case, since by his story he only wanted to get out of trouble, but not to cause trouble at all and his fellows." (N 146 "Spab Vedomosti" for 1873)

As one would expect, after such a cruel exposure of the inner spirit of Judat, the defenders of his, intelligent Jews, hurried with sharp rebutts, who claimed that everything said in correspondence is a lie and slander. Then the author of correspondence replaced (in N 176), the algebraic signs of surnames with authentic names and says: "The case of the Hazak, so alarmed g. Levin (an intellectual Jew who entered the defense of the Jews) was disassembled by the magistrate of the Slonim of the World District, 2 districts, in two meetings: August 25 and September 15, 1872; then it was admitted to the congress where he was listened to November 2 of the same year. Plaintiff Giler Shmuilovych Shershevsky, tenant of a water mill in the estate Golyinka, Slonim county, defendant - Chaim Davydovich Zapolsky, tenant of a water mill in the estate of the Island - a mill, which was the subject of a dispute. The area of distribution of the secret society (the author is apparently not familiar with the laws of the Jews and does not know about the existence of Kagala) - the 3rd camp of the same county; but as can be seen from some cases, which understood the cells of other magistrates, the Hazak exists throughout the Slonim county.

Ways to exercise the right of the hazack.

After all that was said about the Hazac task, when selling this right to the Jews, may seem to the reader as extensive as it really dared. But, nevertheless, the reader should not doubt for a minute about the successful decision of her from Kagala. The exercise gives birth to the most skilled acrobats, who actually perform what even imagination is difficult to imagine. Kagale has been practicing more than 18 centuries in his underground art, so it is not surprising that the giving of the Jews who buy Christian houses from him is the proper benefit of his purchase, it is as difficult as, for example, it is possible for him to keep the number of Jewish population in Russia until now, as it may be possible for him to hide 2666 people to be recruited, while the rest of the Russian population is given to him.

The wisdom of the conquering system of Kagal by selling the Hazak is clearly evidenced by the fruits that have crowned it, which are so obvious even with the most superficial study of the economic situation of the Jews in the North and South-Wind Provinces. Undoubtedly, this situation is not created today. It is known that the Jews of the North and South-Western provinces formed the middle class and took a place between the blahette and the serf estate, which the native population so recently disintegrated. Thus, the Jews, on the one hand, dealt with a high-dimensional, frivolous and spoiled skewing blasphemer, and on the other - with a crushed and to the beastly state of the reduced peasant class.

Schlatching, i.e. The burrow, eternally immersed in family and political intrigues, knew for the most part about their economic affairs only on the reports of economists. Living at the same time, usually not by means, the panels always needed money, and under such circumstances each of them always found the highest support in their Jewish factor or in his own corcs. Thanks to the efforts of the factor, a rich Jew from the city was from the city, bought bread, forest, wool, and often paid cash in cash for bread from the harvest of next year and even future years. In the event of extreme circumstances, when the Panama had nothing to sell, the Jew did not refuse

to lend money, of course, for a good percentage. Having signed the condition at prices appointed, for the most part, a generous buyer or an obedient Jewish factor, the pan took only money, and the fulfillment of the terms of the contract of sale was already the lot of the economy and associate of it at the court - the Jewish factor. To be present in the barn at the scales and measures, during the issuance of a product sold to him by a Jew or find out why a Jew, who received the right to deforest only a few hundred pawns, mistulates in the forest for several years - this was not in the character of the pan. Therefore, the pan barns and pan forests were not without reason called the Jews with their concoshers; the Jews of them really drew gold in abundance.

It was even easier to cope with the peasants of the Jewish Korchmar. Having settled in the turch and along with the economy, Korchmar in the past year boldly let the peasants money benued money by interest, wine in debt, etc., and even more boldly appeared in the houses of debtors in the autumn in order to get the products collected by them from the fields and gardens, in the account of the accumulated debt on each debt. Whether this debt was noted in the book or only in the memory of Korchmar - it was not for a dark and oppressed man. The economy in such cases has always had booing reasons to believe both the book and the memory of the Jew, and had the real means to instill this trust and the silent peasant of the Lithuanian or Polish village; consequently, the Jews could safely suck out the last juices from the peasants without their resistance.

But, in addition, the peasants also directly served the corvée from the Jewish Kourchmar, since together with the tavern, the pans usually gave the Jew in hiring a watchman, a steam (employee) and a worker, whom the village woulteen (the old-time) had to deliver daily to their destinations, that is, the village. to work with tavern. Since the number of trinkers in Lithuania and Poland is extremely large, and on large tracts, and on the country roads you can find tavern on almost every verst, and there is not a single village and villages without tavern in these countries, then the number of peasants serving corvée to the Jews was always significantly * 22.

In cities and towns, the power and predominance of the Jews are even more visual and tangible. Here, in the era we surveyed, the Jews already had in their hands almost all shops, shops, tavern, tavern, wineries, breweries, visiting yards and most of the houses. In addition, they have already seized almost all crafts, embezzlement, etc. While Giving officials and influencers money in growth and acting always and everywhere "all for one and one for all", the Jews have reached the power of great and inconceivable power in the countries mentioned. By virtue of this order of things, the economic domination of the Jews in places of their settledness has reached the point that the Christian producer could no longer and now cannot either buy or sell anything without the means of a Jew who acquired his or her property from himself. Moreover, if a Christian had been in danger of Kagalus in anything, the latter would declare such an obscure man under Herrem (under the anathema, interdict), and no longer a single Jew in the world dares to enter into the slightest relation with him, which, with the boundless influence of the Jews on the economic life of the country, can make a direct

path to ruin. The Jew, who violated the decree of Khakal on cherre, faces the fate that befell Khatskel Porokhovnik in 1873. - i.e. Death.

"Having abominable and boldly working on the way to the country's commerce and industry, the Jews never stopped and now do not stop with the hatred that native competitors harbored to the Jews and feared even the attacks by which the Christian local population often protested against the oppressing underground force of the Jews. For hatred, the Jews paid their powerless opponents to deep contempt, and the attacks, one might say, brought them more benefit than harm. In the attacks of Christians on Jews, the latter were always a defenseless victim of an agitated crowd. It goes without saying that in such cases, local power and local law were to protect the defenseless, and since the fact was always judged only in its appearance, without strict inheriting the historical causes that gave rise to it, the punishment of the perpetrators was always a triumph for the Jews, which encouraged their courage to new, bolder feats. Aware of this power, the Jews boldly moved forward on the path of the peacefully conquering the fruits of the productive labor of the native population and the natural wealth of the country, and are now the full masters of the country, or at least occupy the most advantageous, the most happy place between the native estates.

In order not to be unfounded, we will give here the following extremely curious statistics regarding the economic activity of Jews only in the 3 provinces of the South-Western region: Kiev, Podolskaya and Volyn, gleamed from official sources and given in the city. Chubinsky in his "Studies of the South-Western Territory". "In the provinces of the Kiev, Podolskaya and Volyn estates, leased by Jews, 819, and the rent, they pay, is equal to 1 509 344 rubles. in a year. But these figures, according to g. Chubinsky, show only the number of estates leased to Jews on the basis of formal contracts, while a significant number of estates are kept by Jews on leases under informal contracts. "So it will be unmistakably to assume that in their hands (only in 3 provinces) there are up to 1000 estates." "Income from the estate of the Jews-tenants receive up to 3 600 000 rubles. "Silver." "The tenant Jews derive more income from the estates than the owners themselves could extract; this is from the fact that the Jewish tenant is able to categorize the peasant population, with the possession of money; it gives them to the peasants' loan when they need money on the supply, the peasants are obliged to work out this debt."

Thus, the Jewish tenant is always provided by workers and, moreover, these workers are always cheaper for him than other owners, which is quite natural. A Jewish tenant will put a peasant debtor that he gave money much earlier than the money would have brought interest.

"The way the economy is not, a way of the economy can be found to be satisfactory. In the management of rational economy, of course, the tenant has no need. To take care of the improvement of the soil, he also has no need; he tries that the earth at the time of its lease will bring him as much better; of the distant future he does not have to do, since it is not connected to the earth by strong ties.

"The desire of the Jews to rent does not show a position to the economy. They take up agriculture because it gives them good profits now."

"With the liberation of the peasants, and therefore with the need to farm for money, the Jews naturally found themselves in better conditions than some landowners."

"In the North-Western region, they have shown and show a desire to acquire estates in the ownership that they are notified in the South-Western region."

"On the rights of the Jews are a little land ownership, as it was soon forbidden to purchase estates in the South-Western Territory, but the Jews bypass this prohibition by buying [items] on someone else's name, while they guarantee themselves in relation to the persons whose name they used, a long-term lease and bills often exceeding the amount paid for the estate. They are led by the idea that if, in a well-known number of years, permission to acquire real estate will follow, then they will only have to formalize a transaction with the nominal owner and the estate will be owned for nothing. And if this nominal owner opposed, then it is worthwhile to present a bill to recovery, and the nominal owner will not win anything.

Regarding the Jewish agricultural colonies, the author says: "As for the [Jewish] colonies in the state lands, it can be seen that they are almost not of an agricultural nature - and this is not surprising. What can be expected from caps, shoes and factors that have been nominally bakers for the sake of the benefits that were given to this class.

"The Jewish colony on the traveler makes a heavy impression. Two-thirds of homes with detached roofs, and many houses are completely empty. About many houses, as they say, no cauze no court. In short, it is no exaggeration to say that Jewish colonies are "an abomination of desolation."

In general, an attempt to establish Jewish agricultural colonies in the state lands in the South-Western region can be called quite unsuccessful. And this is quite clear: every Jew considers the "andel" his duty his duty, and for work, in his opinion, there is a man. To our questions to the Jewish colonists, why do they not go for the plug themselves and do not soak, they answered: "Well, I will walk behind the plug? About those man, I will pay yogo, in the yurdo and celestial, the sini dem. "

"This view prevails in the Jews. The poorest Jew considers the man below himself. Indeed, he has some reason to be of a high opinion of himself. Not to mention the fact that he is a representative of the people of God, he is literate, in his own way, of course, and the man seems to be an ignorant workable. He has always been closer to the pan, his brothers, which are quite in solidarity with him, possessing wealth, play an important role and the provisions of this are achieved by commerce; therefore, every Jew considers himself to be born to commerce and almost despids the crafts.

Regarding the Jewish industry, the author stops first in sugar production. "In the South-Western region, 25% of all beet plants are in the hands of Jews."

"Jews of beechosaccharace make sugar from 1 million. poods up to 1.2 million poods, amounting from 4.2 million. RUB. up to 6 million RUB. and refined more than 600 thousand. Poods worth 3.8 million rub."

"Christs benefit from sugar production are more than 1.2 million. rub."

In addition, a significant mass of materials for all plants in the region is supplied by Jews, namely: all lime, almost all bone coal and grains, presses, canvases, thogs, etc. "

"The Jews buy forests on the log cabin and supply wood to the factories."

"At many factories, Jews supply workers and do their salaries and content."

"All supplies of Jews to sugar factories extend worth more than 3 million. RUB. and give a net benefit of at least 300 thousand. rub.."

"The rich Jews speculate with sugar sand, buying it from the money-in needers and selling to refineries from which they also buy for speculation of raffanades or take for commission sale, receiving known commission interest."

But all this does not exhaust the role of Jews in the beetcher-wide industry; richer Jews give the breeders money for urgent, for the most part six-year bills, for 12% and more.

"The Grade. In the South-Western region all active distilleries in 1869. there were 564, and of these, of which at least 90% of the factories are rented, that is, of which are Jewish. 500 factories are in the hands of Jews.

Brewery and me-water factories. They are in the same way, in the most important way, in the hands of the Jews, namely from 184 to 119.

"Milles. In the South-Western region, in the Odessa district, almost all water mills are in the hands of Jews, namely: of the 6.353 in the hands of Jews is 5,730 millers.

"Factor factories owned or leased by Jews. In the 3 provinces, Jews have 443 plants in ownership and 84 on lease, in total for 2.183.500 rubles; in total in the hands of Jews, both on property and lease, 6,825 industrial establishments, the production of which is 19.68,000 rubles.

"Certure Activity of the Jews. Jews engaged in crafts - 40 thousand, and artisan Christians produce almost exclusively peasant [inexpensive] products, such as the manufacture of leather and sewing boots for peasants,

"Kushner" craft, that is, the makeup of leather and sewing boots for peasants, "Kushner" craft, that is. the make of sheepskins and the sewing of toelops; wooden products, like: woves, wagons, etc.; blacksmith craft, etc.

"Everything lighter crafts are in the hands of the Jews; although there are many sapons, tailors, etc., but these artisans work for the upper and middle classes, and therefore receive a more significant reward."

Regarding the trade, the author says: "Only in the South-Western region in the hands of Jews, where the sale of manufactory and colonial goods is made - 6.666, and the shop where the bargaining is made of goods necessary for the peasants - 8.690. The annual turnover of all Jewish shops extends to 57.486.000 rubles.

"Wholesale of Jews with shop goods. At Ukrainian fairs, foreign goods are sold almost exclusively by Jews, and mainly Berdichevsky.

"The Jews of the South-Western region also buy Russian manufactories at Ukrainian fairs. The wholesale trade of Jewish shops can be determined by up to 8 million. rub.."

"Exploiting Jewish trade through customs of the South-Western Territory. Jews are exported: cattle, wool, bristles, fat, leather, anise, cumin, etc. This export extends to 4 million. rub.."

"Bread trading. The Jews of the South-Western Territory buy and send to Pinsk and to Odessa almost all the bread delivered there, the amount of which extends up to 15 million. Poods. In addition, they buy bread for buds, for large factories, for sale to urban residents, so through their hand passes a grain commodity in the amount of up to 15 million. RUB. silver. And they earn at least 1.8 million. rub.."

"This trade is occupied by a large mass of Jewish buyers and resellers."

"The fare trade extends to 3 million. rub., and all in the hands of the Jews."

"The smolou of all the inhabitants is the same in the hands of the Jews."

The Jewish Loan. Jews are the only capitalists in the province. They provide loans to landowners, breeders, citizens, and peasants. We ourselves witnessed how the Jew paid in the parishes for the peasants, receiving 3% a week. Assuming that the landowners and breeders of Jewish money only up to 500 thousand. rubles, and peasants only up to 2 million. It turns under the fact that Jews earn by means of interest up to 1 million. rub.."

"Contracts and deliveries. Jews are the only contents of stations and suppliers for the treasury."

"Pete and trade. In the South-Western region, all drinking establishments are positively kept in the detention of Jews."

"The net benefit of tenants is 1.5 million. rubles, nurses - 1.5 million. rub.."

"Since, the nurses are useful from under-wills 600 thousand. rub.."

"Jews-shinkari are of great importance in the region. Mr. Janson, in his study, Pinsk and his district, described the role of shinkarä as follows: "The beggar, torn liquid-shinkar is, however, of great importance in trade, especially bread. Where he settles, there begins to grower and buy out bread for money, and more often for vodka. All corners of Jewish housing are replenished with different peasant good: the "klosan" or the barn of the Jew falls asleep in the triplates of the grain harvested. Little by little, the torn liquid turns into the owner of all the men's skirds and begins speculation, which turned many of the beggars into bankers."

In addition, the shinkar has a special meaning in trade: it is entrusted with monitoring the local onsafet. The porter, who is under such supervision, can be sure that everyone who comes back to him is only sent first, and will give him cheaper than promised him before. Whether the onrah will be at risk of going to sell to the nearest city - there all the Jews already know who bought from him, what he gave, why he did not buy, and the ruth will be washed by time and expenses."

"The total result of the profits and earnings received by Jews from the 3 provinces of the South-Western Territory is 36 million. 200 thousand rub.*26".

It goes without being studied by the Hazaks and the event, such gains of Jews on the path to the full enslavement of the entire economic system of the country would be strongly incomprehensible. In the light of these institutions, it becomes quite obvious that the prevailing economic situation of the Jews cannot be the fruit of the isolated, even the most strening efforts of individuals, that, on the contrary, such a order of things was created by the cumulative and friendly efforts of all Jewry, under the guidance and protection of the local khalas, who, as we saw, the entire territory of the

North and South-Western province, with the property of the curtains, with its property, selling their actions that adhere to the basic principle of all modern Jews: "one for all and all for one."

After all this, it is not necessary to find out here how such an exceptional economic domination in the province of the Jews goes against the interests of the government and how real the implementation of the national Jewish law in the Jazac is: "The property of a non-religionist is free, and who will take possession of it before, it belongs to him," cannot be tolerated in the state without a clear violation of the interests of the indigenous population. It goes without saying that with the fall of the Khazaks and the merios; this terrible tenaciousness and economic solidarity of Jews with each other will fall with the fall of the kakalah; under the penalty of punishment, competition between Jews, which will enable the Christian-producer to make a favorable choice for him between the mass of service intermediaries, and not to be able to do so, In short, then Christian producers will become masters of the country, and the Jewish mediators - their servants, and not vice versa, this, to the greatest sorrow, is now in the North and South-Western provinces.

By examining the activities of kagaala in the field of law, we end the consideration of, so to speak, its internal activities. At the same time, we should make a reservation that the versatility of this administrative body of Jewish life is far from exhausted by us. We inadvertently omitted details and stopped only at such moments in this activity, which can perfectly reliably find out the way of action of Kagalal both in relation to the Jews and in relation to non-believers. Undoubtedly, the picture of the management of the Jewish community of the khalal depicted by us would be much more complete with cash often extremely important and characteristic details, but we think that the reader can himself replenish this gap by turning directly to part 2 of this book. Nevertheless, all that we have said about the internal administration of the Jewish community is absolutely enough to finally resolve the following questions: 1) who and on what principles govern the internal life of the Jewish community, 2) how this government is in accordance with the types of government and 3) how it responds to the interests of the local Christian population.

Now we will move on to the study of the activities of Kagal, which can be called external.

*21 Cm. "Resids. "Less" in 1879. N 29. All-subsids of the Minister of Internal Affairs on the serving of conscription in 1878.

22 Of course, the peasants in the tiled woman did not live a corvée, but the landowner, but for a Jew it does not matter. The fact was important to the Jew here, not a theory.

*23 Cm. attachment. Borghuzo's process.

*24 These words were part of a note submitted by the author in 1872. the Commission for the Conduct of All-Cervical Gone Gureality, of which he is a member. - I'm a ancestry. ed.

*25 Gandel - in the language of Yiddish (with the introduction of Ukrainian-Polish accent) is a big conversation about "Gesheft". "Gecheft" means "business." Basically, in English, it also sounds "gandle". That is, this is a

business conversation with a protocol of intent at the end. And nothing special, except in Ukraine, Belarus and Lithuania, the word "gandel" was also an Idiom. It meant noise, scandal, screaming. And not surprisingly. You understand, when two Jews bargained - it was a whole performance with wave of hands, with appeals to witnesses of the Almighty, with oaths about the health of children and parents. That's what people said, "Come on, they got a gangel!" (Application. LVN.)

*26 Smect. "Works of an ethnographic and statistical expedition to the Western Russian Territory, equipped with the Imperial Russian Geographical Society. Volume VII; studies collected by N.Cubinsky. St. Petersburg, 1872 CHAP. XIV

Hidden Countering Government

The Factor is attorney. His activities and tools

Jewish Committee under Alexander I and the report on it Derzhavin

External activities of kagaala

From the previous section we learned by what ways and means the kalah performs its main task - the preservation of the inviolability of the Judgment in the field of internal management of the community; now we need to get acquainted with the external activities of Kahala, that is, the external activities of the kahal. with a combination of his actions, means and receptions that are aimed at the separation of the Jewish community from external influence.

Kagal, this vigilant eye of the Jewish people, is vigilantly following the national interests of the Jews and, by virtue of his power, takes the protection of these interests by protecting all that which is directly or indirectly he considers dangerous and harmful to the Jews. According to the basic dogma of Judaism, by which humanity is divided into two hostile camps: in the God-elected Israel and the rest of the humanity he has defended, heated, it is very clear, sees in this the last of its natural enemy. We already know how the kagagal treats the individual of a non-Jew and his property; now we have to find out the question of how the kalaga relates to the inverting power and its orders concerning the Jews.

Regarding all orders of the non-verage power, the kagal has developed its own special, national criterion by which all orders of a non-verbal government can be either indifferent or not indifferent to Judgment. It goes without saying that if these orders, in his opinion, are indifferent, that is. Neither useful nor harmful to Judgment, then it treats them completely passively and indifferently. Then there are acts of government authorities no longer indifferent from the point of view of kagal. It would be superfluous to find out here the way of action of Kagaala at such orders of the non-verage power, which the Jews themselves managed to stage by the same Jews, seconded to institutions and authorities, to various scientists and unscaught Jews; it seems much more curious in cases where any independent order of the non-verright government threatens the integrity and inviolability of the Kagalo-Betdin.

It goes without saying that the catalogue of the Integuéés in such cases does not inspire the innobling of the innobling government, but at the same time the 2,000-year history of the Jewish community serves as a clear indication

for him, that the unspoken struggle also brings quite desirable results, which, with an underground way of action, it is possible to fully protect the inviolability and integrity of the Jews. Thanks to such successful maneuvers of its representatives, the Jewish kingdom has not yet died and has always been the victorious even under the most serious clashes with the non-verage power in those countries where God would like to settle them for the chosen people.

This system of covert counteraction, sanctioned and justified by the history of the people of Israel, adheres to the kalaga and still.

It is not doubted that the success of the struggle depends here on the accuracy and timeliness of the information that Kagal has concerning the orders of the central or local government.

In this regard, it is necessary to give justice, the kagagal has always been and is now at the height of its vocation, everywhere with the most active, most vigilant and most serviceable agents.

Agent Kagala, who is tasked with monitoring the affairs of Jews in all administrative institutions in the area, is a Jewish factor.

Factor art is not used by Jews in trade alone. In their hands, it applies to all aspects of life. Therefore, in the cities of Jewish settlement, the factor is on guard everywhere, not only at the threshold of the store, the shop, in the visiting house and other institutions of trade and mon, but also in administrative and police institutions, and often even in the apartments of persons belonging to these institutions.

The Legion of these factors, which can be caught, so to speak, every movement of life and, extracting significant benefits for it, direct it to the pan-Jewish goal, is divided into different classes, and each class has its own specialists: there are factors in trade, counterfeits, factors engaged in procuring, and there are factors in judicial, administrative and so on cases. We're not talking about the Hatenas in cases or so-called Jewish free lawyers. This article is separate, and it seems that on this side the Jews are not different from other peoples. The factor in question here is a distinctive feature of Judaism. The occupancy of this factor is as follows: the factor must be committed by a person or institution at which it is determined by the kagalo, meet the petitioners and enter into a transaction with them to the account of the amount that each of them should, in his opinion, sacrifice in favor of his pan 1 if he wishes success for the cause in which he appeared. Of course, with each transaction, the factor does not forget itself. After graduating from the case, the factor itself, as it should be recommended who and who should be: and the matter, after all, is very often sent by way, which should not. Regarding the last point, the factor should always first cope and deal with the traditional rules recorded in his memory in the factorial conscience, by which it is defined: how the cases between the Jew and the Gore (non-Jew) are directed, between two Jews, between the kalag and a private Jew, between the kalail and the official, etc. And the main thing is that the factor should have notes on the cases on which he was the most knocked down from the path of his remark (master). This reserve is transferred to the kahal as the surest instrument for taking the master's

character or cooling his jealousy towards his duties, if it is awakened and manifested not in favor of Jewish interests.

It should be noted that the abundance of this product on Jewish soil in the Russian provinces in the Jewish settlement, the Fatherland was obliged to the perpetrators of Russian laws from persons of Polish origin. It should be noted that the gentlemen at all somehow could not do without a factor in life, but most of all this was in a hurry to sympathize with them from the Polish official world. In this world, the presence of a factor was so necessary that the two pans, bound by the most inseparable bonds -- the kinship, dignity of blahtag origin, religious and political convictions, etc., could not, but, without a factor, when one of them sat somewhere in the official place, and the other was a petition to him.

The factors of the latter category, which use their art for the private interests of Jews, often perform Kagal's instructions and act on its instructions. Derzhavin says about them extremely aptly: "All these factors, or better say ubiquitous bailiffs, vigil under the guise of servants mentally and bodily over the exhaustion of the owner's property and report the necessary news to their fellows"

In matters relating to the entire Jewish population of the country that arise in the higher government sphere, as we will see below, there are also factors with the authority, of course, from the entire people or country. Thus, in the provinces of Jewish settled, the public and private affairs of Jews with non-Jews, important or not important, subject to the decisions of laws and authorities of the state and the Jewish question itself, which has never ceased and will never cease to be the question, has always and everywhere have and still have the highest guardian and the highest supporters in the kagala, acting through a mass of Jewish factors. The tool that is armed with this faithful guard in all cases, everywhere in the same way and everyone is almost familiar - these are gifts and bribery.

The distribution of gifts and bribes of law enforcement and law in the countries where Jews found shelter for themselves has long been a national custom and received a place if not in the lines of the Talmudic dogma, then in the foreground of the practical life over which the Talmud banner flies.

Great miracles were created and created by the power of the mentioned talisman in the hands of skillful factors. By this force, the Jews have always eliminated all the obstacles by which the local laws and authorities tried to protect the indigenous population from the final exhaustion under the oppression of the pan-Jewish proletariat, besieging it from all sides, and, contrary to all the cramping with which they met everywhere, in a short time managed to win the most heaviest economic situation, to seize the living capital, the fruits of the labour of the country. This force and vigilant supervision of the Factorial Dependency in the Administrative, Police, etc. Jews owe their victories in the fight against non-Jewish opponents in almost every public and private matter. Finally, by the power of the Favocal art and the talisman they own, the Jews at their present organization, with which the real book acquaints us, freed the cities and towns of their settlement from all non-Jewish competition in the craft and trade industry. In short, this talisman replaced the ancient miraculous folk rod, under the blows of which

the sea turned into land, and the rock - to the source. The whole difference is that the rod owned in the time of the pharaoh only a folk leader, the current wonderful talisman [implementation and bribery] is owned in every city and place of Jewish settlement of the Jewish kala and a whole legion of Jewish factors.

Here is a brief overview of the part of the Jewish factorage, which, in general, has long known all things, for the periodicals of the periodicals spoke very much about the factors and bribery.

However, no matter how much the Jewish factors mentioned in the press and the bribery, but so far no one has stated that this vice is manifested on Jewish soil not as a psychic ugliness of private individuals, from whom even the most enlightened peoples are not free, but as a public domain; no one has indicated that this evil is produced between Jews everywhere and according to the well-known system, and, finally, until now, it has not yet been specified. The cost of gifts and bribery is drawn from the kagal affairs, who determines the size and the decision is made to produce expenditure in such cases and, finally, most importantly, how is the capital for bribery in matters concerning the Jews of the whole region?

This curious side of the coin is depicted in the most accurate manner, with all the details, in the kagal orders set out in the 2nd part of this book under NN 183, 184, 335, 389, 340, 341, 341, 503, 507, 779, etc. (or N2, 4, 5, 17, 21, 33, 37, 48, 73, 84, 114, 117, 119, 156, 159, 228, 244, 260, 261, 280-286 in the Agra. to the first edition).

Particular attention should be paid to the act N335 (N280-286 in the land. to the first edition). It shows all the debets that tookn among Jews, representatives of the whole region, about the commission on the Jewish question in St. Petersburg under Alexander I and the search for means to counteract this commission. Intercilational in time and content with the report of Derzhavin on the outcome of cases on the Jewish commission, in which he was a member, these acts are mutually confirmed, supplemented and explained.

This is what Derzhavin says about this case*4. "The above can be seen that the opinion about the Jews of Derzhavin, composed by him during the parcel in Poland, given under Emperor Paul for consideration by the Governing Senate, was ordered to consider almost from the very beginning of the Ministry of Derzhavin to the established special committee, composed of the count of Chertorizhsky, Count of Potocki, Count Valerian Zubov and Derzhavin, which was considered through the continuation of him.. It deserves to be said in more detail. Initially, it was supposed to summon from some provinces several elders of the kagalli and rabbis of the most famous to explain all the circumstances with them, in that Derzhavin the opinion depicted. It is worthy to read it with diligence and enter into all its details, in order to find out the direct opinion of the writer, to the improvement of the State and the Jews themselves. Their congress continued, the turnout and their representations throughout almost winter; here they went on their part to leave them still, various intrigues. By the way, Mr. Gurko, a Belarusian landowner, delivered to Derzhavin intercepted by him from someone in Belarus, written from one Jew to their attorney in St.

Petersburg, which says that they were on Derzhavin yako on a perducer for all the khalalas in the light, or a curse that they had collected for gifts on this case of 1.000.000 rubles, and sent to St. Petersburg. And if it is not possible, they want to entumbe on his life, which they assume the term of up to three years, and meanwhile they convince him that how much can be continued, for under Derzhavin does not expect it that it should be decided in favor of them. Their benefit was not to be forbidden by them to sell wine in the villages, which is why all the evil happened, that they soldered and brought into the perfect devastation of the peasants, and in order to be more convenient to continue the matter, he will deliver to him from foreign lands from different places and people, how to better establish the Jews, who soon after that matter began to enter into French, then in German. Chertorizhsky, Kochubey, then Novosiltsev. Meanwhile, the Jew of Notko, who had a power of attorney, allegedly in his veil, allegedly in his jealousy of the Jews, agreeing with him, Derzhavin, the opinion, who gave various projects about the establishment of factories, etc., came on the same day to him and under the guise of goodwill that he alone, Derzhavin, would not have relied on all his comrades who are all on the side of the Jewish, would have accepted a hundred. Derzhavin, considering it important and reasoning that to his conviction and accept money is to change the oath and act contrary to the will of the Sovereign; that, leaving in the former inorganism of the Jews, to leave them the former ways through the wine for the tavern of the sale - is to rob the settlers and deprive them of daily bread; if they do not agree to bribe and remain alone in the fight. can -- and so he decided to say to the Sovereign about this bribing and to reinforce this truth with a letter, in which it can be seen that a certain amount has been collected for bribery, that there is intent, etc., as is seen above; and despite the fact that through Prince Chertorizhsky and Novosiltsev, two projects about the arrangement of Jews, one in French, and another, That the Emperor will be certified by his faithful service and take his side. However, at first he hesitated cruelly, and when Derzhavin asked whether to accept the money offered by Notkoy 200 thousand. He replied, "Wait, I'll tell you when what he needs to do," and meanwhile he took a letter to himself to make sure of everything written in it through other channels. Derzhavin thought that such a strong proof would have an effect and the Sovereign would beware of the people around him and the Jews who patronize him. Meanwhile, in connection and friendship with Count Valerian Aleksanzovich Zubov, he retold everything that happened sincerely to him, not knowing that he was in extreme connection with Mr. Speransky, then director of the office of the Internal Ministry of the State Department. Kochubey, whom he took by the nose and made him what he wanted. Speransky was completely devoted to the Jews through the famous buyer of Peretz, whom he openly considered a friend and lived in his house. So, instead of leaving the Souch of what strict order against the Jews, at the first meeting of the Jewish committee, the opinion of all members was opened in order to leave the wine sale in the counties in the counties in the towns of the Jews; but as Derzhavin did not agree to this, and Count Zubov was not in the presence, this case remained in dissolution. The sovereign,

least damaged. And of course, for a single second, there can be no doubt that in this deaf struggle of the state law with the decrees of the Kagaly, the latter will come out as a winner, the bet, the ingenuity and resourcefulness of the Jewish mind in passing the law, which may serve as a promise. So, if on the one hand the kahal feasts with the tools with active - with gifts and bribes, then on the other - if the first tool does not lead to the desired results, he resorts to a passive weapon, to an unspoken but persistent counteraction to the laws and orders of invoice power.

When compiling this book, we decided to confirm all our word either with data drawn from the documents we have, or facts, published and well-known. Our word thus furnished, on the one hand, acquires the meaning of irrefutable truth, and on the other - removes us a beg for unfoundedness. Among the documents set out in Part 2 of this book, there is, among other things, one, drawing perfectly clearly techniques in this regard. Document No. 97 speaks of the decision of kahal in view of the depletion of its material means to impose a new collection of [tax]. At the same time, kahal tries to make this gathering approved by the governor. It is known that the sanction of the local authorities gives the kahal: 1) wide powers and the opportunity to charge the Jews this fee on a legal basis and 2) in the case of the resistance of the Jews to collect this completely arbitrary collection with the hands of the same non-verage power, with the indulgence, of course, fines for disobeying the orders of the government. But then in the kahal there is a question about what if the governor does not agree to approve this fee? The issue is solved extremely simply: if the governor opposed such an illegal collection, "it is decided to draw up a layout [on this fee], even in addition to the consent of the governor."

This case, in itself, is insignificant, extremely characteristic, although it does not yet give a precise and clear idea of how proportionally this opposition reaches state laws and authorities, if only these laws and authorities violate the interests of the Kahala-Betdin kingdom, as well as the fact that this opposition is not indistingi person, but on a completely established and properly organized system. To finally find out how to counter the orders and laws of the inverted power, we will give here one example, which, in its indisputability, will leave no doubt about the correctness of our provisions. We mean the Jewish serving of military unit.

From "All-Subsids of the Minister of Internal Affairs on the serving of military commission in 1878." We see a number of rubrics in which Jews are a perfect mansion from the rest of the population of Russia.

Called to be serving all-management of military guns on a general basis in 1874, Jews in 1878. give monstrous numbers of undercouncil. While from all nearly 45 million male population of Russia, the figure of the underdevest in 1878. It is expressed only in 394 people, the number of which in Russia (including women here) officially there are only 2.5 million (while there are twice as many), with this officially known figure is given by 2.666 people!!! It goes without saying that if the evasion of Jewish conscription were of the same as the solo aspirations of individual personalities, the number of undercouncil with the Jews would be the smallest: it would be much smaller than the number 394, representing evading the rest of the population, and

less than once the Jews are the number less than the number of the rest of the Russian population. In fact, we see completely nasty: while of the 45 million male population, 394 evades, of the 2 million Jews (500,000 will fall on women) are evading - 2.666 people. Indeed, if we take seriously into this question, it will become quite clear that the reason for such a evasion of Jews from conscription cannot lie solely in the separate aspirations of individual units of Jews: it is clear that this shortage is the fruit of a properly organized system of evasion.

The question of the evasion of Jews from serving conscription is so serious from the state point of view and can so clearly clarify the techniques and role of the kagas in the serving of Jews not only of military, but in general of military conscription that we will allow ourselves to stop a little longer on it in order to find out once and for all the usual system of calculus of calculus in all the laws and orders of the non-verage government.

*1 The Factor calls the official to whom he serves, his pan, or horn.

*2 Sochi. Derzhavin with a tongue. I. Grot, 1872. Volume VII, z. 257.

*3 Here is the opinion of Roche, one of the highest Talmudic authorities, regarding the distribution of gifts to judges and authorities. Question: "Is the artisan who retains his money annually for gifts to officials on cases concerning his crafts to participate in such expenses from Kakhal?" Answer: "If the kala gives a reward to the judge, that he should be his protector and patron in each case, how it is necessary to bribe the superiors and the authorities in each city during our stay in exile, then the artisan cannot refuse to participate; if the kalaga gives gifts to the judge for trials to which this artisan is inviolable, then he is free from participation in the expense" (Teshubot).

*4 We present here the extract from the Derzhavin note without changing anything. The author speaks about himself in 3 persons.

*5 Notes of Derzhavin. Moscow, 1860, C.794-796.

*6 Notes of Derzhavin. Moscow, 1860, C.479.

*7 Cm. Kagal's Book, Part II, Acts NN 69, 106, 183, 184, 335, 339, 340, 341, 352, 369, 479, 500, 506, 527, 565, 570, 607, 618, 779, etc.

CHAPH OF XV

Jewish serving of military inscription

Act of 1827.

Ways to Avoid Jews from Military Obestation

Laws of 1874 and 1878

Jews have been involved in serving conscription since 1827. (A complete collection of laws. Volume II, No. 1330); but in practice the administration of this conscription was far from their in accordance with the requirement of the law.

Decree of 1827. made the deepest and most stunning impression on the Jews, which spoke in the proverb, born under the influence of the first recruiting sets: "it is better to serve the King of Heaven than to put on the royal cross; it is better to go down into the coffin than to sit on the king's horse." The idea of seeing their children in military ranks on a par with the servems of hams (as a Jew recognizes the peasants and philistines of Christian confession), and to the other subordinates of the heavy condition

of the then soldier, a position that was considered unbearable even for the peasants, who were accustomed under the yoke of the cornfather to the most colled, end-to-benecession, the humiliation, this thought was the thimte of the yoke.feelings. But it was impossible for God to completely bypass this punishment, and to the people's representative, the kagalo. It remained only to think: 1) how to protect the Jewish aristocracy from such shame and humiliation and 2) to put less Jewish recruits [to give as a soldier]. The first point of this important task was solved in two ways. With the advent of the above-mentioned decree, all the monetary aristocracy immediately recorded in the guild and thereby eliminated itself from a terrible thunderstorm legally, without any artificial measures; and as for the Talmudically scientist of the part of the Jewish aristocracy, it was taken under his high care and protected from recruiting a penalty by artificial measures, which will be said further.

The second point of the above task, which is to put the recruit as little as possible, could not be solved by the kalaga as an increase in the number of souls missed by the audit.

Due to this circumstance, the revision fairy tales, which have always been the secret of Kagal, became its deepest secret. And in addition, with the increase in the audited souls - the amount of the air tax entering the treasury also decreased.

Since that time, each kagal has actually had two fairy tales: one accurate, for accounts with society, in the Hebrew language, and the other - formal, for accounts with the government, in Russian. The first includes all members of society without exception, with the exact determination of the composition of each family, ages, knowledge, and is usually preserved in the shames (kahal notary or cedri grower). The other, formal, which is affiliately affiliate to government agencies, contains only a part of a society with an artificial composition of families and a proper definition of ages and other abuses that meet the various illegal goals of the kagaala.

Here it should be noted that Jewish society consists of three classes: the upper, middle and lower.

The first, that is, the Jewish aristocratic class, belong to all Jewish merchants and all people Talmudically scholars, which include: the Rabbi (chairman of the court), the daiones (judges), the magicians (preachers), the Khazans (cantors), melameda (teacher), the shochets (cutoms), shames (notaries or the cal Prosecutors of the Kagala), Shadhan. The families of this large class of people were mostly completely revised or made in it with the artificial testimony of members and a false definition of age than they were fenced from recruiting conjunment.

To the second, I.e. to the middle class, belong to all the so-called baalabatim, that is. people with income, but not rich and at the same time not quite talmudically scientists. This includes all engaged in small-scale trade: Korchmari, shinkars, wealthy artisans, etc. Almost all persons belonging to this class were recorded in a formal fairy tale with little insignificant incordome regarding the composition of their families and the determination of age.

To the third grade, I.e. to the black, belong: all poor artisans, merchants, dealers, cribs, factors, deniers and poor people by profession. This class of people belonged almost entirely to the hidden from the revision fairy tale. Thus, it turns out that the Jewish were hidden from the revisionist tale: a monetary and Talmudically academic aristocracy and black.

But it would be erroneous to think that aristocracy and black were hidden by a khalal of revision for the same purpose. The academic aristocracy concealed from the revision in order to release its members from recruiting contempt; he concealed the blackness so that from its environment always, without any count, to take young people and to surrender them for other people's families, written according to the revision and standing in line, for which the kalagal, of course, received a lot of money from these families. In such tricks, repeated incessantly, the hedge not met any difficulties. Before recruiting, a Jew appointed to surrender was ranked as a Kahal in a formal way to the family for which he was to enter the soldiers as its member, who had been so far at an unknown absence, or simply missed by the revision, and a fine of a statutory fine for passing the audit was introduced by law - and the case is over. Protests, which in such cases sometimes arose from the recruit himself or his relatives, ended in the most part with threats from Kagalal, and sometimes a global transaction, according to which relatives or recruits received a small monetary reward from kagal.

Such was the system of concealing Jews from recruiting recruitment until 1874, when the all-estate military integration was introduced.

A profound mistake would be the assumption that the change of the recruiting system of serving a military conscription on the all-estate had a beneficial effect on the Jews. Proper separation of military conscription according to the new, as well as according to the old system, in direct dependence on the correct accounting of the population; the correct population is due to the civilian structure of each community. Turning specifically to the civil structure of the Jewish community, we see that according to the current law (the Full Assembly of Laws. 18, 54654) all accounts of the Jewish community in taxes, estates, passports are known to the thoughts and magistrates; all books on the above-mentioned parts are issued to Jewish societies by the institutions now spoken. But only one formal party is satisfied with this order. Dougars and magistrates still do not see and do not know the Jews not only of those who live scattered around the county, towns, villages and villages, sometimes at a considerable distance from the cities, but even those who live in cities. All cases of Jews go through representatives of Jewish societies. According to all the above articles, Jews are known only to the chosen one, according to the requirements of the law (Regulations on Jews of 1844, ? 16), tax collectors - the main persons in kagale and acting with them - "executed" rabbis.

Calculations on different offices, regular lists, estimates for various expenses (which most do not exist) are made not by thoughts and town halls, but by these persons, calculated and deliberately thought out in advance and with general agreement in the kagal sky of the approved plan. The city governments are content with the assertion of everything they have submitted and demand from the police, so that it will give Jewish collectors

assistance to collect state taxes and fees from the Jews. However, in the thoughts and town halls, Jewish affairs are dealt with by the Jews themselves, who are members of these institutions. In this order, all fees and taxes on Jews are approved and levied. Even the Jews receive passports from the Duma only from the Duma as evidence issued by Jewish collectors. Jewish collectors and now very expensive only for a passport certificate of sometimes up to 50 rubles. In the county and its surroundings, the certificate of the collector for a passport within one month replaces the Jewish with a legal passport. Wherever a Jew is detained with this certificate, he will always and everywhere be on the way to the county city for a passport; therefore, collectors can issue anyone and any name of the certificate of residence in the county for one month and continue this month indefinitely. All this is without the slightest difficulty, is done at the present time. As for Jewish metric books, it is now officially recognized that there is no document in Russia to which it could be given less faith than Jewish metrics.

This kind of system of civil structure of the Jewish community, according to which Jews are only from the external, formal side are to run general thoughts and magistrates, but in fact, on the inside, are under the control of the Kagals, a system that irresistibly influences the reliability of the information on the number of the Jewish population, most seriously found its shortcomings at the first application of the law of 1874. of the All-Signed Military Gun. Kagal did not suspend the course of the old system for the fence of the Jews from a new conscription for a single minute, he still did not include in the lists of blacks and money-talmudic nobility, and the means tested by the kalaga were still used, such as:

1. issuance of a certificate with a change of names and a false testimony of years;
2. removal from the lists of a whole mass of persons who allegedly died;
3. movement of young people standing in the queue, from one place of the region to another [change of place of residence - Prim. LVN];
4. assistance in emigrating young Jews abroad*1.

The result of such a properly organized system of evasion of serving off-turn and vopifies was the terrible number of shortages of Jews of 2.666 people by only 6 thousand. The deficial we talked about above.

But since such a defect with the Jews fell with all its severity on Christians, who were to replenish the missing set, in 1878. On May 9, a law was issued, according to which the defect from the Jews was decreed to replenish Jews using the benefits of the 1st category. Although this harsh law is a fairly fair measure for the protection of the interests of Christians, but nevertheless, until the main accomplice is radically destroyed when Jews evade the evasion of serving a military unit, kalagal, until then this law will never bring the desired results.

The question of the evasion of Jewish self-reporting, as we said, is extremely important in itself as a state issue, but for us it still has a special and twofold significance.

1. It gives us a clear indication of the main reason for the systematic evasion of the Jews not only from conscription, but from any prescription of the state

law in general; it is pointed to us that as long as there will be a caudal with all individual Jewish institutions, until the history of the Jews shows, not only in Russia, but throughout the world, the laws of invine state power, no matter what area of government they concern, are not binding on Jews: Jews are obliged to.

2. When pointing to the khalal, as the undoubted source of evil from the Jews, in other words: when it is indicated that the nesting power of evil is the inner system of the civil life of the Jews, it becomes obvious how unconsuming the assurances of representatives of the Jewish intelligentsia, who claim that with the granting of civil equality to the Jews, the latter will become obedient to all the dictates of the state law.

The source of evil from the Jews does not follow from the lack of civil rights among Jews, but from the internal organization of the Jewish community, from the Kagala. Equality and the "Jewish question" – two uninteract concepts, kagal and "Jewish question" are the cause and effect. The Russian government can give the Jews all the rights of full-fledged Russian citizens and, of course, to get rid of many complaints and insinuations, but not from the "Jewish question", from which even those states, as, for example, Germany, where Jews have long been fully recovered, have not yet got rid of.

*1 The main accomplice in this regard were the foreign unions of the Jews, which will be described in detail.

*2 The author's words came true. In 1879, while the Jews had not yet fully managed to get used to the new law, the defect from them has decreased somewhat and reached the figure of 2,312 people, but already in 1880, despite the repression of the new law, the shortage of Jews, according to the General Deputy report of the minister. D., increased by 30% and, taking into account that only 9 thousand were subject to recruitment from the Jews. with a small, reached a terrifying figure of 3.054. Sm. "Government Bully", 1880, N 33 and 1881, N 25.

CHAPH OF XVI

Expenditures and revenues of kagaala

Dying them to glass and unspoken

Kayamal costs.

It is impossible to list here all the articles of the kagal expenditures; the best guidance for studying this special issue can serve as a lot of documents interpreting in detail about this subject in detail in the 2nd part of this book. For our part, we will limit ourselves to only a few words regarding the amount of the amount of the calculable costs.

Kagala's expenses are a large figure every year: the kala, as the body administering the life of the Jewish community, makes a lot of money, on the one hand, for urban needs. acts NN 185, 285, etc.), on the buildings (acts NN 10, 14, 21, 53, 82, 98, 99, 406, 566, 583, 585, 722, 725, 726, 726, 743, 1032, 1037, etc.), on the other hand, to support its administrative personnel: he grants a ravine, cantor, diona (judges)Preachers (act No. 898), issues a fee to its attorney, allocates the necessary amounts for travel and business trips of Kahal members on local affairs or for the whole region (acts NN 16, 141, 227, 269, 270, 353, 461, 479, 500, 507, 779, 879), etc.

Collectively, all these, so to speak, direct expenses of kagal cannot be a large amount annually; but if we recall herein is the fact that they are not exhausted, that the everyday practice of kagala has established a lot of indirect costs (acts NN 37, 41, 54, 62, 74, 78, 87, 90, 115, 115, 126, 147, 150, 152, 159, 159, 19, 19, 16, 15,, 421, 516, 563, 699, 786, 810, etc.) And that the latter often spray into large numbers, it will be obvious that the costs of kagaala reach every year of enormous proportions.

Kaya's income.

They are divided into two categories:

income of the public - is made from fees from Jews established by state law;
unofficial incomes - are made of taxes on Jews established by the kagal authorities.

I. Received glasses. This includes amounts from public fees: a) box and b) candle.

A. Volume V, Statute of the sub-ites, attachment. B c. 281 establishes a separate public gathering with the Jews under the name of the box.

The box fee is divided into 2 generics: general and auxiliary ((General collection shall be subject to:

slaughter of cattle on kacher;

Cutting of birds on bon. (See. The situation of 1844. on the box assembly ? 8).

Auxiable collection is subject to:

a known percentage of income from the return in the reprieving of Jewish houses, shops and bars;

A well-known percentage of Jewish industry, etc. (See. There is also 10).

B. The gamnal collection is established by the Regulation of 1844. December 19*1.

II. Reseven incomes. This can be attributed to:

residual amounts from state taxes*2;

tax on the other-resident traders (act No. 961);

tax on private millers (acts NN 197, 203, etc.);

Coercive collection on the affairs of Jews of the whole region (acts NN 339, 580, etc.);

tax in favor of schools (act No. 392);

three-thrope tax (act No. 537);

collection of cow oil (act No. 604);

gathering in favor of the inhabitants of Jerusalem (acts NN 283, etc.);

redempted collection (act No. 861);

interest fee from capital and immovable property (acts NN 76, 160);

collection of a fee for ednatural supplies (acts N No 394, 402, etc.);

income from the sale of hazak (act No. 746);

income from the sale of meropiums (act. 447);

income from the sale of monopolies to various branches of trade and production (acts NN 315, etc.) (act No. 783)*3;

tax on melamedov;

tax on the dress (act No. 783);

income from the sale of places in the synagogue and bet-hameddra (acts NN 28, 754);

income from the sale of residence rights in the city (acts NN 672, 1035);
income from the sale of travel tickets (acts NN 36, 39, etc.);
income from the sale of ranks, honors, rights and degrees of the Kahalo-Betdin hierarchy (acts NN 248, 685, 804);
income from the penalties imposed on individuals and fines in different cases (acts NN 26, 169, 220, 382, 492, 449, 561, 733, etc.);
tax on various ceremonies (acts NN 320, 321);
income from buyers of boxed general and candles*4 (see. 172 pages);
and so on.

This list does not exhaust all articles of unspoken kagal income, since with the exception of such items of income that are constant for all local khalals (for example, the fee of the kagaru from the buyers of the box fee, the income from the sale of the hazak, meropium, etc.), most of these articles are set by a kaghal is completely arbitrary, at the request of time and place, and thus makes it possible to list them only approximately. In any case, there can be no doubt that the figure of unspoken kagal income far exceeds the figure of revenue of the public.

*1 Is curious about this collection of a phrase placed in ? 67 of the Provisions that this collection is approved "according to the desire of the Jews"; after all, we will be acquainted with the meaning of this phrase. P.S. Prim. LVN: In the USSR, there was also a similar formulation - "at the request of workers" - with an increase in the norms of production at enterprises, an increase in the length of the working day, the cancellation of the weekend, etc.

*2 State taxes are levied by tax collectors (14th 16 Regulations 1844). With the exception of the seamen, free under Jewish laws from the contribution of state taxes, from all the rest of the Jewish population, state-owned must be taxed by collectors in the most correct way, but it does not follow that these taxes also regularly enter the treasury. The treasury is made only from those Jews who are placed on the official list by the collector, and since as of those Jews, as indicated, a minority, that is, therefore, most of the state taxes collected from the Jews remain at the full disposal of the tax collectors, that is, the fullest. in the hands of Kahgal.

*3 The incomes of the sale of monopolies are very significant. In the trial in the case of the Jew Boguzo, accused of the conspiracy to kill Khatskel Porokhovnik, the keeper of the Shklovskaya drinking office E.Fundalinsky as a witness, certified that "the drinking office pays hagal 1,000 rubles. in a month for the fact that he obliged the Jews nowhere, except for the office, to take vodka. From September 1, he (witness) paid 900 rubles. members of Kagal, of which 600 rubles. - Neselson, and 300 rub. - Tsetlin." Witness Lieberman and even more clearly the caretaker of the Jewish school Peskin showed that the drinking office of Fundalinsky "constitues, depending on Shchlovka Kagal and pays him for the monopoly of wine, for the elimination of explosions [competence] and for raising the price of vodka from 1.500 to 2,000 rubles. in a year. This money is made by Kagal: Genkin, Gurvic, Neselson, Askinazi and David Livshitz, as well as a guild elder. Kagal, in turn, protects the office from the bombings and, otherwise, is deprived of the right to remuneration; therefore, in the event of a lessing of the

ignominy, or he forces that the person to put up with the office, or takes action more seriously, starting with the Herem (curse) and ending with murder. It was stated by the court that one of the reasons why the Kahal killed Porokhovnik was the undermining of the monopoly, penitent to the last office of Fundalinsky. The annex. The Boguso Process).

*4 We understand here the ceremonies: the chiva, quorite and the kidesh-gabdala.

Mikva (raching). Mikva is a reservoir in which Jewish children commit their ritual abduction after childbirth and periods of menstruation. This ritual stands with the Jews on an equal footing with the Baptism of Christians; a child born of a mother who did not observe the rabbish of the mikvah is illegal (Tour-More-dea, ? 268).

In ancient times, when the Jews were not living according to the Talmud, but according to the law of Moses, a Jewish woman, after a certain number of days after childbirth and menstruation, brought the priest a sacrifice, after which the ablution of the body in the evening of the same day with water stopped the separation of marital cohabit (the book Levit, chapter. XII, st. 1 to 8 and Chapter. XV, st. 19-33). At the same time, the law of Moses did not require for the ceremony of cleansing a woman of diving into a living source (Culbo, 85), but later the Talmud and the scribes (sofrates), Desperating to subordinate to his control the most intimate marital relations, fed, according to their usual, the process of washing with an abundance of various petty ceremonies occupying in the 4th book of Orah.

The water for ablution (mukva) has a volume of 2/3 cc. sabsed. The water in it should be alive. But since in living, cold water, the immersion is inconvenient, the mik receives a device adapted to ensure that the inflow of living water is very weak, and it is still heated either by an artificial pipe like a samovard, or directly by pouring boiling water.

In such a pond, which is usually arranged in the dungeon, immersion is made as follows. Preliminary, a Jew can not comb her hair more carefully, cuts the nails of the arms and legs, which sometimes bleed with blood from the diligence of the nail cutters (non-schoker), even removes scabs from the healed wounds, because the slightest obstacle that interferes with the contact of water at least with one point of the body violates the ritual. After such preparation, the woman descends on the steps into the mikva and, vaining water at the request of the law, creates a established prayer and is immersed so that even the tips of the hair do not remain on the surface of the water. In this position, she is under water, while the voice from above, that is, the voice. over the mix of standing warden (tukerke), will not shout: "Kosher." One, two, three such dives -- and the ceremony is over. The singer still rinses her mouth with mikva water and gives way to another, waiting queue (the two women can not immediately plunge; mikva accepts only one, and the rest are waiting for their turn).

In the course of one evening, dozens of women are immersed in one mikva, and in the kah, water in the mikvah in the mikvah, in most cases, changes only once a month or even less. Thus, in the same rotting and miasma filled water, a lot of women plunges, which certainly contributes to the spread between Jews of different skin and other diseases.

Mikva is the property of Kagala. They are given to the bather, through which the kagal has the opportunity to touch with his despotic hand of the most intimate marital relationships as can be seen from the acts of NN 156, point "c", 170, etc. (NN 135, 149 and 274 in the 1st edition - Prim. LVN). The porous porous porous porous character is as follows. In the morning on the eve of the Day of Judgment, Iom-kipura, the Jew takes a living rooster by the legs, raises him up above his head and in this position, circles three times, reads this kind of prayer every time: "Such a rooster goes to death, and I to a long-lasting life and bliss." After this operation, he takes a cockerburk by the head and throws away. Over the young perform this ceremony of the elders. The same goes for the female sex over the chicken. This is called porcelain, i.e. Circumcised rooster or curbbing chicken transmits his sins to these victims, for which, of course, they immediately fall under the knife of the carp and serve as a festive dish for those who were cleansed of all sins. Kagala receives a special fee from the cut into porcelain, as mentioned in the act under N 89.

Kiedesh and Gabdala are a prayer over the cup; this ancient Jewish ceremony, is celebrated in the synagogue and the prayer cathedral after the evening prayer, which begins the Sabbath and the feast (then it is called Kides - that is. consecration) and ending the Sabbath and holiday (then it is called Gabdala and distinguishes the day of the holiday from everyday life). From the cup of wine, over which the cantor of the cathedral does not pronounce prayer, it is given to taste the young children. The same Kiedesh and Gabdala are made by every Jew at the arrival of the synagogue at home. The kidish begins Saturday and festive refecton, and all householders are taken from the cup. If there is no guilt, then the prayer of Kides is made over the festive breads, and Gabdal over beer or vodka. Kidesh praises Jehovah for "electing the Jewish people of all nations," and Gabdala for "selecting holy holidays from everyday life, light from darkness, and Israel from all nations." To donate wine for the synagogue bowl is a matter of high piety; some even pay kagalu money for giving them this right, as stated in the acts under NN 320, 321, etc. (No. 107 in the 1st edition - Prim. LVN.).

*5 Income is a large figure, and by its very faithful income Kagala. The situation is 1844. regarding the collection of the box fee No. 29, it reads: "A box fee shall be given in the redundant content." It goes without saying that he has, in the person of one of its members, acts as a buyer to collect the bail required by law (?? 33) or a guarantee of 2/3 of the members of the company (34), or sells the right to recoup to a reliable person in the community he has managed for a known amount and with known collaterals (act No. 345). The latter method, as more convenient, is most often practiced by the kalag; it allows the latter to receive a correct and uncompromisable income, and at the same time does not release a purchase business from serious supervision of Kagala. Extremely interesting is the fact that the amount paid by such a buyer to the kagalo is usually far away the amount he contributed to the Duma. "Mogilev Provincial Vedomosti" No. 105 for 1870 It is reported that in the consequence of the discord, which arose between a certain K. and the Shklovsky Jewish Society (Kagalom)

found that the buyer of the box fee contributed annually to the Duma only 1,800 rubles, and in Shklovsky Kagal - 5.400 rubles.

CHAP. XVII

The value of sums from box and canning fees in the hands of kagal
The sums collected by the kalaga with the Jews in the form of box and candles make it possible for the latter to pursue a dual goal: the direct, specified by law, and the national-Jew, which the law does not know about. Boxing fee (1 Drafting Regulations 1844) Detains, in the words of the law, "for the social needs of the Jews, somehow: to facilitate funds to a resilient contribution of taxes and a proper service to serving duties; to pay public debts; to the establishment and maintenance of Jewish schools; for benefits to Jews who are received by farmers and objects of public sighting.

Regarding the candle collection (from sabbuables) 9 of the same Provisions indicates that it is "assigned exclusively to the arrangement of Jewish schools."

This is the appointment of these fees in the eyes of the law. But the kalagal, charging, by head and disposing of these fees, has its own special types on them. He fulfills their own national-Jewican goals, for the consideration and study of which we will now proceed.

Above, we have already pointed out one extremely characteristic fact, repeated with Jews at all times and in all states. This fact is that, putting itself under the patronage of the non-verbiary state and the law, the Jewish representation has always and everywhere offered itself to the non-verrecary government as an intermediary for the collection of state taxes and duties from the Jewish mass, but a proper and restless admission to the treasury guaranteed them only if two conditions are met, namely, if the very process of collection will be carried out not by agents.(2) if the non-verrecivile government is obliged to provide these persons with its official support in case of obstinate, malfunction, etc. on the part of the Jewish masses.

The non-veraveral government, caring when collecting state taxes mainly about their proper admission, did not at all suspect the proposal of the Jewish representation of any hidden combinations and always willingly agreed to it.

So it was, as we saw it, at the first time of the existence of the Jewish community in Persia, thanks to the same idea, Jewish tax collectors were established in Poland. But since this procedure of the separate serving of the state duties by the Jews was strengthened against state taxes, it was no longer difficult for Jewish representation to establish the same procedure for the collection of Jews and public gatherings. Motives specified in the Law of 1844 The relatively candle collection that it is affirmed "according to the Jewish desire" reveals that the voice of Jewish representatives in the question of collecting public fees from them was not the last meaning in Russia.

And really. Regulations of December 19, 1844 Determines, as can be seen from the foresee, that the layout [accquaures] and the collection of state taxes and zemstvos of Jews are made not by agents of the Russian authorities, but by the elected from the Jewish community by the "beneful

people" - the tax collectors and their assistants. If we remember here that the social and special boxing fee (general) is charged by Kagal agents, buyers, and the box auxiliary and candle - again by the collectors of taxes, it will become quite clear that in Russia the representatives were able to lay out and collect from Jews both state taxes and public fees of national and specially Jewish ones.

It is asked what results come to Jewish representation by the statement in Russia of the desired order of things for him and always practiced?

The collection, and in particular the layout of state taxes and public duties, is the realization of one of the most important functions of state power and its transfer to the hands of Kahala. Covering in Russia since 1844. Name of the tax collectors. It is an extremely important moment in the life of the Jewish community. With the transfer of this function to the hands of Kagalal, this latter is put forward over the Jewish mass, stands in the place of a non-verage government, and at the same time is looms with the vast authority of the latter over the life and property of the whole community and of each Jew separately.

And it must be given justice that the Jewish khalal has been able to take advantage of and still enjoys all the full power to carry the exclusive, national-Jewish goals. These goals are:

1. Unlimited obey to the Jewish mass.

By gaining the right of [accompit] and collecting state taxes and public duties, it is no longer difficult for Kagalal to expand this right to the desired extent, to establish in its district the most arbitrary taxes and taxes, which we have approximately listed above and, most importantly, when collecting them from the Jewish mass, to cover the word of the Russian law. Indeed, the law we have specified (the Whole Code of Laws. Tom V. Establishment of taxes, appendix to article 28) in paragraph 10, referring to the auxiliary box fee, indicates that this fee is subject to:

"(1) known percentage of the resemure of the houses, shops and bars belonging to the Jews;

2) a well-known percentage of Jewish industry, like: a) from the sale of wine in vintage and shreach, contained by Jews in the estate villages; b) from the contents of vodka and cooked factories from private owners; c) from the contents of glass factories (gut); g) from the keepers of factories for the manufacture of various products from copper and iron (hammers);(e) from the keepers of sal-fueled plants; g) from the owners of cattle and heep ghurts;

3) a known interest from the money capital remaining after the deceased Jews;

4) collection for wearing Jewish clothes, male and female;

5) penalties and fines from Jews for violation of the rules for the collection, which is ranked as one.

In this article there is a lot, so to speak, of political salt, and the elastic nature of its elastic, especially the 5-th point, manifested even with the most superficial consideration of its parts, reveals the greatest space for the full subordination of its power not only to the Jewish masses, but also to the

entire trade industry, which has been conquered and won for the Jews in every way.

It goes without saying that the limits to which the limits to which he had covered by the power of the Jewish mass can extend its power over the Jewish mass are completely elusive, and even the most experienced lawyer, having this law before itself, could not indicate where legality ends and arbitrariness begins.

But the law we interpret will be entirely of its importance to the Jewish masses when we recall here the fact that, on the one hand, in all taxes and taxes from the Jews, the kagall adheres to the system of a circular bucket, and on the other (Pod. 1844. 26 and 57) - obliges local authorities in the event of a malfunction of individual Jews in the payment of taxes and public fees to provide "legitil assistance" to Jewish buyers and collectors. By virtue of the last ruling, no Jew should forget that the kahal in each given second can completely rob him through the police and there will be no one to complain to him; the local authorities will not help him, the robbery will acquire a legitimate form.

But, in addition to the establishment of complete arbitrariness towards the Jewish population, the above-mentioned law subordinates Kagala, as it does not seem strange, and the Christian population. In fact, of 2 p. Lit. And it is clear that the box fee is the "sale of wine in hardches and tires", and since the vodka of the village Jewish zucchini and shinkars is bought by Christians, and not by Jews, because the latter in the villages, except for the zucchini themselves, there is no, then, therefore, the collection from the sale of wine, which is in question, falls on the Christian, and not on the Jewish population. Of course, according to a precautionary reservation of the law, the boxing fee applies exclusively to "Jews and in any way - neither direct nor indirect - should not touch Christians" (? 4 Poll. About the box. of 1844). This tax is not really for Christians in the form of indirect, but still remains, so to speak, the tax of the most indirect. But, we believe, for the economic way of the Christian population, it is indifferent to pay tribute directly or indirectly, by chinkar Jaim Kagalu or someone else.

2. In the relied on the Jewish from external influences.

The second goal that the kalahal carries out, having in its hands a box gathering of Jews, is, as we have already uthored, in the ire of the Jews from external influences.

Most of all the features of Jewish life distinguishes and tears the Jew from the rest of humanity, forming the most faithful defense of the Jewish banner, kacher. If there is an institution with full power over a separate Jewish community, then, of course, the maintenance of the cacheter is one of the very first and most sacred duties for him.

Before we go to the consideration of those funds by which the kala asserts and supports the kacher in the Jewish mass, we need to say a few words about the casher himself.

Jews eat beef only from such cattle, which is stabbed with shochet (i.e., a special Jewish carnel who studied specially Talmudic decrees on cattle and birds), equally from cattle, satisfying all the talmudic rules regarding the crank (food fitting) and tref (food unfit for a Jew).

Of the 86 Talmudic chapters on the cutting of cattle and tref, which are divided into 642 paragraphs, set forth in the collection of Talmudic laws (Shulhan-Aruh, Iore de'a), we considered it necessary to bring several paragraphs here.

In the sense of Chapter 10 and 11 of Chapter XVIII of the Regulation on the Cutter, the knife for slaughtering livestock and the bird must be free from the most selfish shcherbinka, otherwise the cattle stabbed by him is recognized as a tref, that is, the tref, that is, the cattle stabbed by him. unfit for the Jews. Thus, the shochet begins to cut only when the knife, after careful grinding, turns out to be quite smooth, completely free from barely sensitive meal. But, in order for the cattle stabbed by such a knife to be a porridge, it is still necessary that the knife, according to the check with its shochet after cutting, came out of this operation intact, decisively the same as it was before her first.

Chapter 2 of Chapter VI says: "You can slaughter the cattle with a tooth left in the jaw, separated from the cattle, equal to the nail of the hand, torn off from the torso, if only they were free from jaber's throats." No matter how funny these two last two points, but much more funny the following, almost unbelievable decree (?c) (Chapter 7 of the XVIII), which we transmit in a literal translation: "If the knife, the edge of which is smooth but not sharp, is free from the seeds, then they can be cut, and the cutting with such a knife is considered satisfactory, it continues (in the stupidity of the knife) at least the whole day." But we cannot but notice that although there is such a savagery in the law regarding the cutting of livestock, but in fact the operation is always done with a sharp knife, without jabs, moreover, with extraordinary speed.

As for cooking for cutting, they really represent the picture outrageous. The cattle are subjected to flour until it is brought into such a fixed position, in which the shochet (scientist cattle), pulling the hair from the place on the neck on which he must hold a knife, kills so that the cattle with a sharp unexpected movement does not cause the sharpening of the knife of the slightest damage, which of which all meat can be made a tref. That is one side of the cachetor, to which it burdens only the life of the Jews themselves, but is not harmful to Christians who buy tref meat; for for the latter it does not matter whether the cattle are stabbed with a razor, a knife, etc., as long as it was healthy.

Now we will touch on the side of the cachetor, which he is harmful exclusively to Christians. If the cattle were stabbed in such a way that none of the endless cans of the Talmudic decrees regarding the knife and the cutting process itself was not disturbed, then the Shoet proceeds to examine or circumcised the inwardness of her. This process is performed by shochet from the point of view of Talmudic veterinary medicine, and if the cattle turned out to be unhealthy, then the meat turns into tref and goes on sale to Christians. Diseases by which the cattle are unsuitable for Jews are divided into eight genera: 1) derus, 2) non-cup, 3) hacar, 4) netula, 5) kerooa, 6) nefula, 7) sand and 8) schebur*9.

Derus means that the cattle were wounded by a predatory beast. Nekuba means that the carcass has a hole found by the shochet in the meninges, in

the food or air canal, in the lungs or in the gallbladder, in the heart or spleen, etc. Hasera-catered had a natural drawback in the lungs. Netula -- the cattle is deprived of either one of the gloss or liver, etc. Keroua means that damage was found in the abdominal cavity of the carcass up to the insides. Nonfula - the cattle are damaged when falling. Sand - cattle was with a broken spinal column. Shebura is called the cattle that have most of the vertebrae. These eight-points form the basis of the science of the tref. Among the chapters mentioned above, each of these cases is discussed in detail and comprehensively. It is clear that the cause of the tref in such cases is nothing more than a painful condition of the stabbed cattle. Here we cannot fail to notice that under this circumstance the Jews do not feel without reason aversion to the food of Christians, for the tref that they buy from the Jews is often the real neigha (padal) * 10 or nedad. Of course, it seems ridiculous that it would be ridiculous to put this side in a series of Jewish religious views; however, thanks to the deep ignorance prevailing in Europe among Christians concerning Judaism, the Kasher has so far managed to hide everywhere between Jewish religious views and to enjoy the rights of religious tolerance. But if the silence on this rude mistake on the part of representatives of liberalism, humanism, etc. The Christian world is justified by their ignorance, it is impossible, but it is impossible, but not to be surprised why the champions of the high principle of the universal equality of the Moiseus law have not yet mentioned a word about this. Do they consider the sale of the meat of unhealthy cattle to be a pleasure for the Jews for the reason that the law of Moses says: "Do not eat any dead; a stranger who happens in your dwellings, give it to it or sell it to him, for you are a holy people with the Lord your God." 11

In addition to the rules on the slaughtering of cattle and the examination of the insupenties of the carcass, which we have talked about, many regulations also apply to the charter about the cacher: on the fuck, on the release of meat from blood and lived, etc.*12.

Here is a brief sketch of extremely burdensome and in all respects harmful to the lives of Jews and Christians in the midst of which they live, cashera. But it should be noted that his existence in the full force in which the kacher lives between Jews in Russia, he is mainly not obliged to fanaticism, in which the whole of the Jewish masses are supposedly immersed, as many mistakenly believe, but the vigilant supervision of the most severely kagal agents and specially created institutions that control every pound of meat consumed by a Jew, and the strict persecution that the kahal always uses. Thus, the kosher is imposed on the Jews more by the force of fear and punishment than toefanism. Kagal knows from experience that not all Jews who adhere to the cacher at home, i.e. where they are always under the supervision of Kagala, they remain faithful to him and where they feel completely free from such supervision. Being familiar with this hidden feature of the life of the Jew, he is convinced that with the abandonment of the kosher in the care of the conscience of the Jew in a short time in every society there will be such Jews who, when buying meat, will forget about everything and will acquire the meat that is healthier, more delicious and

cheaper, and since the tref is different from the cacher with all these qualities, he will certainly take the advantage.

With such a belief about the indifference of the Jewish mass to the cascher, and, on the other hand, with the important importance of the cachair for the protection of Judaism in its purity and indestructibility, the kalagal in Russia, in a country where the Jews are located in the main camp, the kala himself carefully takes care of the cacher. Indeed, to rely here on the conscience of the Jews or to support the cacher of sermon, exhort, and similar measures, is a very, very unreliable matter; the cascher would then appear to be a fabulous most hull-boilderful building built on the sand. Now it is clear what needs the calgal uses the most stringent measures to protect the cacher, now it is clear why he is building at his own expense, for which he filled the meat trade with many of his officials and has burdened this industry with heavy taxes and taxes and, finally, to which all this strange environment around the meat trade, which is described in detail in the kagal provisions of the ., 295, 307, 308, 844, etc. (or in the 1st edition of NN 5, 8-11, 13, 14, 32, 36, 60, 61, 80, 88-91, 93-96, 114, 122, 142, 152, 152, 161, 161, 173, 176, 178, 184, 217, 226, 249-251, 255, 265, 269-272, 275 and 278 - Apprae. LVN).

But if, in addition to all this, remember the box fee from the cacheor forms in the hands of Kagala capital, necessary not only for the maintenance of the servants in the part of the cache, but also for other kagal revolutions, as, for example, on gifts to officials, bribery, etc., as it is depicted in the above documents * 15, then it is not difficult to understand to what extent the kosher and box collection from kosher.governments, as we will be even lower.

After all that, the question arises by itself: how does the Russian government look at Kacher and what do Russian civil laws say about it? The answer is that the kosher in Russia is provided by the power of Russian laws and the supervision of careful execution by the Jews is not only the kagal, but also by local authorities. This is how this strange phenomenon is explained. Not trusting only on their own strength the great cause of protection from the weakening of the support of Judgment - the cacheman in Russia, in the main Talmudic camp, and fearing those cases when the subjects fined for a violation of the cacherre would begin to seek protection from local authorities and laws - circumstances, from which in any case the good consequences for the interests of Judgment in general and the authorities in particular, Achieving this goal, it should be assumed, did not cost unnecessary labor and effort. It was only required to indicate to the government that the box fee from the cacheter would serve as an additional and lightweight article in collecting taxes on Jews. Indeed, this argument was crowned with success and gave the Kasher the opportunity to take a place on the tablets of the Russian law and the form:

The special monetary fee that has long been in the Jewish societies of the Russian Empire, called the box or circus, is intended for the social needs of the Jews, as: to facilitate funds to a non-silent contribution of taxes and proper serving of duties; to pay public debts; to establish and maintain Jewish schools, etc.

General collection is subject to: 1. Smoldering cattle on bonha (from each animal). 2. Absorbing birds (with each bird). 3. Sale of celief (from each pound). 4. Penalties, fines and penalties for non-compliance with the rules for the general box fee"*17.

53 of the same Provision adds: "When slaughtering cattle and birds, the kosher is not used by others to the tools, except for the data of the buyer, with his stamp and with the rabbin's certificate, that they can be used for a cacher."

To the total utterance of total, 57 states: "Ug and zemsh police and public authorities shall provide buyers, at all their correct request, to have legal assistance and assistance in the payment of box fees paid by Jews without resistance and rubbish."

Due to the last paragraphs, on any day and hour, a Jew, not only to the violator of the cache, but even to the ouss of the most self-chief of the kagala, faces an imminent danger of visiting the latter, accompanied by the police to search pots and dishes in which the kaghal buyer of the meat-check collection, with a government contract in his hands, will indicate to the police a violation of the rules of the cache.

And so, the kacher now has the obligatory force for a Jew in Russia not only under the Talmud, but also according to state laws, and the local police and local authorities are monitoring the careful execution of it. Consequently, the kacher, the main stronghold of Jewish isolation, is no longer feared by either an internal or an external enemy.

But maybe the support of the cashera by the government is beneficial to the latter in financial?

An inequé answer to this question is a number of the following figures expressing arrears, listed by Jews: and for Minsk - 341.097 rubles. 15 cops.*17, according to the Vilniel province for 1867 -- 293.868 rub. 36 1/2 cops * 18 and in 1879 - 273.405 rub. 48 cops.*19.

If, after all that we have said about the cache and support of him on the part of the Russian law, we return to the question of the meaning of the kagal sums from the candle and box fees in the hands of Kahal, then we will inevitably come to the following inadord conclusions: by supporting the Russian legislation of Jewish separate fees and taxes and transferring them to the jurisdiction of the Jews themselves:

1) the national-Jewish government is supported on the Russian territory - kahal;

2) this government, which, which became between the Russian law and the Jewish mass, eliminates, on the one hand, the effect of common Russian state laws on the life of the Jewish mass, and on the other - forcibly deploys over it the banner of the law of the Jewish, national;

3) by guarding the Jews from the action of the laws of the Russians, it nevertheless forces the Russian government to play the sad role of the executors of punishments over those Jews who dare not fulfill at least an unimposing kagal order.

Thus, all these provisions together convince us that individual fees and taxes on Jews make it possible for the kagay to carry out the goals clearly and

diametrically opposed to the intentions of the Russian government and harmful to the interests of the indigenous Russian population.

*1 Jewish schools, as we will see below, are not kept for this collection.

*2 Public care is a set of charitable institutions and events aimed at submitting assistance to persons who, for illness, old age and other reasons, are deprived of the opportunity to obtain food for personal work.

*3 Candlestick and general box fees, as we have already pointed out, are completely dependent on kagala. As for the auxiliary box fee, on the basis of the Regulations on the Boxing Collection of 1844, it is levied on an equal basis with the state taxes elected from the Jewish community by "reliable people" (13: 16 Regulations on Jews 1844). - "collectors of taxes", that is. already directly kalami.

*4 The unsaved tax collection and in the 21st century did not lose its relevance in all countries of the world without exception. And still the main tax defaulters and organizers of various fraudulent "tax escal schemes" are Jews. - I'm a ART. LVN.

*5 Jews with their own factories and plants are also subject to payment of a known interest.

*6 From the complaints brought to the Vilnius provincial Duma and the city head for 1866. Jewish woman Zila Broyday, shows that for the burial of her husband, she was taken from her 1.500 rubles. and that she was compelled to pay this amount and to the formal application that she had been made as a voluntary donation for charitable purposes, because the funeral fraternity did not give the land the body of the dead man for 5 days. Then from the case it is clear that he haal, having learned about the above complaint, in excess of the taken 1.500 rubles. fined her 500 rubles, giving this fine the value of a recruitment for unsolvical Jews. Of course, the audacity of the kagal in this case was obvious, because in the history of the Vilnius Kagall there is no example that such a large amount could be imposed for apologies on recruiting, but the local authorities not only could not stand up for the resentment, but it was also supposed to serve as an instrument of kagala when collecting the fine imposed. By the way, now the reader will already understand what the utching often used by the kagal in the documents of Part 2 of these books is "to force by means of the goim" (local power).

*7 In Vilna, there has been a gathering in favor of Kahal from ate minerals sold in the city's known area to Jews and Christians. In this area, the kagal managed to place, with the approval of the authorities, the fish market, and thus it managed to impose the sale of fish for all residents without exception a significant duty. This is the collection, which in 1867. was given from public auctions in the Duma for 2 7000 rubles. ser. The Jewish buyer, at the same time, at the same time, at the first time attracted the attention of the local authorities and was soon later abolished. (At. Cannes. Vil. lips. of September 19, 1868. N 9581)

*8 Hasidy, a sect of followers of the Kabbalistic teachings of Besht, who lived about 1730. in the town of Mezhvibozh, the Podolsk province, they use an extremely subtly polished knife, against which the metnades (rabbis) protest and use a sharp knife, but not thin. For a detailed description of Hasidism.

"Jewish religious sects in Russia" V. Grigoriev, St. Petersburg, 1847, p. 204-219.

*9 Shulhan-Aruh, Jore de'a, chapter. 29, the tref.

10 "In most of the cities of the western provinces there are no butchers except Jews, and only that meat goes to Christians that does not apply to the qasher." (The Knorpod of Laws. Tom V, I. c. 280, p. 42).

*11 Deute C., Chapter XIV, Art. 21.

*12 The release of meat from lived again requires special knowledge, which deals with this case is called a menture.

*13 Breaking the kosher, the Jew violates together and cherry, whose meaning will be further clarified, in the story of the narrative measures of Kagala.

14 It goes without saying that we speak here about meat in Christian shops in general, and not of the tref meat that the Jews have recognized as unsuitable for themselves and sell to Christians.

*15 Boxing fee from cachera serves as the main financial source in other countries where only the kahal exists. "The prohibition of the sale of treffine meat to Christians," writes the correspondent of the Jewish newspaper "Gamasid" in a letter from Belgrade, "there is the worst skull for the Jews. It entails countless disasters. All the kahal affairs will suffer from this prohibition, for the box fee from the cacheter, who ceased with this prohibition, was the main financial source of Kagala" ("Gamad". 1869. N 2. c. 12).

*16 Statute of certificates. Appendix to article 281, ? 1.

*17 The Genet-gun, case No. 73 for 1867

*18 The Case of Vil. lips. Right. No. 696 in 1867.

*19 The Case of The Vil. lips. Right. No. 18 of 1879.

CHAP. XVIII

Kagala Cable Sage System

The cherem formula

Carets

Speaking about the administrative activities of Kagal, we had the opportunity to point out the fact that the kala retains and tries, as far as possible, not to give jurisdiction over Jews in general criminal cases arising in the local Jewish community. But dealing with criminals, he does not adhere to any particular system of punishment. From the mass of documents placed in Part 2 of our labor, it can be seen that these punishments, starting with a fine, are even tying to a shameful pillar in the synagogue * 1. This is the method of criminal repression in relation to ordinary criminals. But there is a completely different way to the apostates of faith and the disobedience of the kahal decrees.

Despotically refueling the life of the Jewish mass, the kahal is, on the one hand, the most severe advocate for those canonical decrees that most alienated a Jew from a non-Jew and distinguish Judaism from other religions, such as the Sabbath, cachet, etc., and on the other - the most inexorable guardian of the obligatory of those who are made to each Jew.

But knowing how dangerous it would be to leave the fulfillment of the canonical rules and his despotic decisions on conscience and the will of even

a rightful Jew, he has practiced a whole system of punishable measures, in whose presence he is sure that every religious decree and its every order will be fulfilled unquestionably and entirely.

The rigorous measures of kahal for their severity can be distributed in the following order:

1. Penalties and fines. At the discretion, the amount of the fine imposed, according to the obstinate fine, may be reduced or increased.
2. Deprivation of the Hazak and the prohibition of classes. The first measure is the occination of one of the items of income, the second, if it lasts a long time, during which no Jew, under penalty of punishment, has the right to enter into relations with the punishable subject, to offer him work, etc., forms the way to ruin and poverty.
3. Exclusion from the unions. Since every Jew belongs to some kind of union: a handicraft, a scientist, etc., an exception to them, according to the order of Kahal, is the actual exclusion from the community.
4. Shamta, or Hindui, is a legal exception to the local community, at which a formal announcement is drawn up. The closest consequence of the shamta is the deprivation of the rank of sea, that is, the rank of sea. all rights of the state, including one of the most important - the right to participate in public elections *5. Shamta is a temporary measure, organically connected with the next, the most terrible in the hands of a punitive measure.
5. Herem. "If the one who is excluded (sham) does not submit in the continuation of 30 days, then the herem is written to him - an exception to all Israel." It goes without saying that a Jew tries not to bring things to here, to this anathema, and the most obstinate, who has already received cherry, hastened to submit, fearing the consequences of which we will talk below. Hereem is written by bet-din (court) according to the following submission of kahal:

"Aband to N. N. (members of Kahala). Sages, representatives of the Jeshibots (highest Talmudic educational institutions) and hello elders! We will notify you of N. is the money owned by M., but N. does not comply with our order to return them; or N. does not obey the fine entrusted to him by us for such and such a crime, and the thirty-day nidugu (comment) did not conquer him, so we laid heerum on him and ask you too: and you also place on him a hryrem every day, declare publicly that his bread is the bread of a non-Jew, his wine is the wine of "benecom" idolatry*7, vegetables (his belonging)threads tied to the kamsola on the basis of the saying of the Pentateuch * 8). Take a mesousa off him; you should not eat or drink with him; you should not take his son circumcise, not teach his children the law, not to bury the dead from his family, not to accept him into fraternities either in charity or in others; the cup that he will empty him should be irrigated and treat him as every (high) non-Jew.

The very form of the proclamation of cherry is as follows:

"With the rule of peace and sacred, we destroy, cast, destroy, disgrace, and curse in the name of God, and this sacred covenant; in the name of the 613 covenants of God, set forth in this covenant; the cherem, with which Joshua cursed the city of Jericho; the curse by which Elisha met his boys and his servant Gohzi. Judah, the son of Hezeknell, is against a certain servant; all

the Herems, curses, spells, exiles, and exorcisms which were used from the time of Moses to this day. In the name of God Akatier, God Tsabaoth, in the name of the Archangel Michael, the great ruler, in the name of Metatron, who is named after his rabbis (God), in the name of the Sandalfon, who weaves the Wreaths for his Rabbi (God), in the name of the name of God, which is composed of 42 letters; the name of whom he appeared to Moses in the shrub. The mysterious power of the name of God, the power of the font by which the tablets of the covenant were written; the name of God Chabaoth, the God of Israel, sitting on the cherubs; the name of the chariot of the saint and all those living in the heavens, the power of all the Angels, serving God, and all the holy Arkchangers living in the highest, every son and daughter of Israel who will violate our decree. Let him be cursed by the God of Israel, sitting on the cherubs. He will be cursed from the sacred and terrible name of God, which was pronounced by the high priest on the Day of Resurrece. It will be cursed by heaven and earth. It will be the highest strength. He will be a great boss Michael. It will be a cursor of Metatron, which is named after his ravine. He will be cursed by the god of the Akatriel, the God of Tsabaot. He will curse, the Chariots, the Halithers and all the inhabitants of the heavens and the holy and the blasphemy servants of the Almighty.

If he was born in the month of Nisana, in which the Archangel Uriel prevails, then be he cursed of this Archangel and all his angels. If he was born in the month of Iyar, ruled by Archangel Zapniel, then be he cursed of this Archangel and from all his angels. If he was born in the month of Sivan, which is ruled by Archangel Amriel, etc. If he was born in the month of Tammuz, which is ruled by Archangel, etc. If he was born in the month of Av, which is ruled by Archangel Barkiel, and so on. If he was born in the month of Elol, ruled by the Archangel (there is no the name of the archangel), etc. If he was born in Tishri, ruled by Archangel Puriel, etc. If he was born in the month of Marcheswan, which is ruled by Archangel Bazcryel, etc. If he was born in the month of Kislev, ruled by Archangel Aduniel, etc. If he was born in the month of Beeth, ruled by the Archangel, and so on. If he was born in the month of Shevat, ruled by the Archangel Gabriel, etc. If he was born in the month of Adar, ruled by Archangel Rumieel, then be he cursed of this Archangel and all his angels. Be cursed by the seven Archangels who govern the days of the week, and from all their angels. Be he is cursed of the four Archangels who govern the four times of the year, and all their angels. He is cursed of the seven temples. Be damned to all the law by the name of the crown and the press.

Be he cursed with the mouth of the great, strong and terrible God. May the misfortune of God be in a hurry to him. The Creator, destroy and destroy him; God the Creator! Crush it; God is the Creator! Conquer him. The anger of God will break a thunderstorm over its head. The devils will meet him. He's damned where he'll find him. His spirit will fly away suddenly, let the evil death take him, and he will not end a month. May the Lord punish him with consumption, fever, inflammation, insanity and sword, ulcers and jaundice. Let him punch his chest and crush his arrows! May he be like a crumpled with which the wind plays, and the angel of God pursue him. His

way will be dangerous, covered with darkness, and let him pass through the angel of God. May he meet his extraordinary despair and he will get into the net set by God! Be he who is expelled from the kingdom of light into the kingdom of darkness and is out of the world. Misfortune and sadness will frighten him. With his eyes he will ripen the blows that befall him, and he will be satisfied with the wrath of the Almighty. He will be cursed as a rhizome: he will destroy himself, and God will crush him forever. God will not forgive him. On the contrary, the wrath and vengeance of God will be spilled upon this man and all the curses written in the law will be placed in him. And his name will be wiped out of the heavenly, and God will condemn him to misfortune outside all the tribes of Israel according to the curses of the union written in the law. You, who hold your God, live all."¹¹

This is the terrible form of the curse imposed on a man expelled from Israel for the mierment of Kagal.

After that, the question involuntarily arises: if the consequences of imposing fines and other penalties are clear by themselves. What awaits a Jew declared under gerem? We find a clear answer to this question in the words of one of the kagal documents: by putting a dachka under the strictest terrem in favor of the city judge-deceitmaker, this act says: by itself, of course, that "Kagal is obliged to bend each apostum from the rules and the violator of our present document: to prosecute, to punish him and fines, as far as Israel has enough strength."

Indeed, in order to "bent the accompanys in the arc," the kaghal first of all tries to punish them through the Goim (the local non-verage power). To achieve this goal, a matter of demand is considered to be strongly all means against an "exclusive from Israel": false accusations of theft, robbery, arson, political unreliability and other criminal offenses and through false and false-joint Jewish witnesses who consider testimony to be such a person a matter of pleasing to be a cause of Allah, seek from the local administration of the court or severe punishment for the subject.

So, in the 50-ies of this century, the Jew of the Minsk province of Slutsk County, Vyiemin Goldberg, was exiled to Siberia for instructing the local authorities to pass Jews on the audit, made deliberately kalaga. Kagal presented witnesses who certify that Golbdbg did not read the prayer for the King in the synagogue.

In 1868. a Jew of the same province and county, town of Kinuka L. Gelfand was sentenced by a court to prison for discovering the abuse of Kagal on casser. At Gelfand, Jews showed that he was during the Polish uprising of 1863. Did not allow the Jews to fulfill the order of the authorities regarding the cleansing of the places on which the kagal dyed places were built.

In 1872. The Jew Khatskel Porokhovnik became hated by the local Shklovsky khalal for selling vodka on the basis of rights from the local administration, but without the permission of Kagal and, moreover, in the undermining of the monopoly established by the khalal in favor of the drinking office of Fundalinsky. In addition, the kagal hated H. Porokhovnik for his denunciations regarding the "purchase of fugitive soldiers for surrender to recruits"[instgus, human trafficking - Prim. LVN], regarding the forgery of years in the metrics of the ravina, making a false oath [peroused-testedness

- Prim. LVN, sales of [Christians] by means of sick cows, sale of tobacco with false parcels [excise stamps - Prim. LVN]*14, etc. Hackel was put in his pocket Jewish moth-roller, and witnesses falsely swore that he stole this monthel; in view of this, the Mogilev Judicial Chamber sentenced the said Powder to prison for 3 months.

So the disobedientaries punished the gout and, which is remarkable, mainly for the discovery of the same goim of the illegal actions of Kagal. But if these punishments imposed by the non-believable power cannot, as the kalak is expressed in the arc, finally in arc to bend the disobedient, then he resorts to other measures, even more significant. "From the day of the fall of the Temple, although the Sanhedrin has been destroyed and four kinds of the death penalty have been abolished, but the legal force of the four kinds of the death penalty has not ceased: whoever is subject to stone, will fall from the roof, or the predatory beast will bite him; whoever is burned will perish from a fire or a serpent [emblem of insomation and cunning] will smite him; whoever is to be killed or the robbers will attack him, and whoever is to be soaked, he will drown or die from the fact that his throat is squeezed.

Tour Hoshen-Gamishnot (cousin of Jewish laws) in 2 p. "Beth-dean (court) has the power to punish the lash, to kill the unsubstantial death, not for the purpose of violating the law, but to maintain it according to the requirement of time."16 And on the basis of the words of the law, it is visible from the documents NN 155, 156, 179, 595. 664, 708, 930, etc., sentences the docket to death, and the execution of his sentence instructs a special agent known under the name of the secret pursuer.

A secret pursuer, as you can see from the dock. No. 155 point "z", gives a solemn oath never to anyone in the world to reveal that he has ever been a secret pursuer and no one in the world indulgence, but to act in accordance with the instructions given to him by the kalagal. The last and terrible word of this instruction, which has its purpose "to bend the disobedient", reads: "washed by the chef's kud of ultovreness", which means: "in the fateful hour (albeit it) will break on him (decided) his misfortune" * 17.

The definition of the death penalty, as well as the choice of persons to carry it into execution, depends on the discretion of the secret pursuer.

Every word we have on the punishable measures practiced by the kalag. Finds irrefutable confirmation in the report attached to our work in the case of philanthropic Boguso. Decision of the Mogilev Chamber of Criminal and Civil Court of July 4, 1875 Jewish-philanthropic philousy Zewel Boguzo was found guilty of a sentence to the murder of Khatskel Porokhovnik and for deprivation of all rights of the state was sanctified for 14 years of hard labor in mines.

From the circumstances of this terrible process, it can be seen that Khatskel Porokhovnik, as a dangerous member of the community, was at first, as we pointed out above, begotten by means of a Russian court (he was imprisoned), and in the end Kagal sentenced him to death. One of the members of the Kagala, namely the mentioned Boguso, was the secret pursuer. Boguso for 175 rubles. He hired Jewish soldiers: Yatvitsky, Adelsky and Slavin (victims of the same court), who strangled Khatskel Porokhovnik.

However, another very important circumstance should be noted. The day after the murder, according to the testimony of one of the defendants, Yatvitsky, all gathered in the house of Boguso. Who said that society (kagal) requires proof of perfect. The victim's hat was brought, but the public did not count the hat for proof of the murder and demanded the presentation of two fingers of the Powder. The killers went, dug up the corpse, cut off with a knife received from Boguso, two fingers and brought them to the last one, who turned them in the paper and took them somewhere.

And indeed, on the corpse of H. Porokhovnik, later drowned by the same persons in the lake, according to the examination of the "medium finger and the finger of the right hand were absent."

This inquisition murder was committed on the orders of the existing local school kala in Russia to this day in 1873. *18

By imposing a system of punishable measures practiced by the khalal, we give a completely categorical answer to the question that arises in the study of Judging: what force has been kept among all states for more than 2,000 years, and the Jews separated into a separate kingdom, through the means of his national laws and canonical rules. Shy-court to the Jewish masses and harmful to the local inovoker population, among which the Jews live, thrive on the basis of Judaism, drowning in all the laws of a non-current government?

Ignorance or dishonestness in resolving this question explained this phenomenon by the influence of the Jewish religion, but we affirm that that cement. Whose all-in-house of the Jew, including religion, is called the fear of punishment stemming from the system of punishable measures we have studied, long-implemented by the Seimas and practiced by each local kalaga to this day.

*1 Theft and robbery, according to the law (exodus, chapter. XXII), punished and now only by a fine; teefing to a disgrace - a normal punishment for a crime against morality; see. D. NN 237, 395, 451, 472, 572, etc.

*2 The book of kagala, h. II, N 171, 201, 201, 215, 220, 242, 465, 490, 578, 582, 702, 733, 735, 765, 842, etc.

*3 The book of Kagala, h. II, NN 165, 201, 316, 466, 489, 706, 723, 738, 774, 834, 835, 877, 899, 900, 925, etc.

*4 The Book of Kagaala, h. II, NN 167, 180, 204, 220, 233, 242, 290, 482, 488, 490, 490, 564, 704, 790, 872, etc.

*5 The book of Kala, h. II, N 161, 178, 201, 201, 220, 233, 237, 251, 342, 442, 488, 490, 574, 621, 627, 619, 700, 733, 756, 782, 773, 796, 800, etc.

*6 Kolbo, Charter of the Khrem, 39. If a Christian inculces the displeencing of Kagal, then the personality of such and his property are declared a kalad under the hedge, that is, the person of him. under the interdiction, a prohibition by virtue of which no Jew in the world has the right to enter into any kind of intercourse or relationship with that person. With the close economic ties between Christians and Jews in the North and South-West Territories, when, in addition to Jews, there is no one to buy anything, nor can be sold to anyone, such a ban can be punished.

*7 Grape wine, which is touched by a non-Jew, is considered a wine of a hem, idolatries. (Jorea dea, ?? 123-138).

*8 Book of Numbers, chapter XVI, st. 38-41.

*9 Mezusa denotes a jasper. Hence the curtailed piece of the Parchment, on which the text from Deutera is written, chapter. VI, st. 13-21 and which is made by the Jews to the sides of the door and gate, was called Mezuz. According to the Jewish beliefs, serves as an amule guarding the threshold of unclean force.

*10 Cm. Share-tsedek, h. V, chapter. 4, ? 14; Teshubot-gahoonim, ? 10; Teshubot-gamam (Mimonide), 142.

*11 Kolbo, Charter of the Hret, 139.

*12 Book of Kagala, h. II, Act No. 1.

*13 The Book of Kakhal, h. II, in the doc. No. 156, we read: "Peace and utterly, to be nursively vowed against the dosing of the masses) to publish that he ate the tref (a vein forbidden to Jews according to the law of Moses) that he violated fast, etc., to present witnesses to this and to punish him."

*14 Cm. Appendix, The philatine Boguzo phila.

*15 Talmud, Sangedrin, l. 37b.

*16 In Boguso's trial, one of the defendants (Slavin, a Jewish soldier) showed that he was persuaded to kill Hatskel Porokhovnik, they said that he was in for him (Kaghal), and "the ravan has said that according to Jewish law, such a person (the thug Kagala) can be killed." Sm. The annex.

*17 Book of Kahala, h. II, Act No. 156. In the Boguso case, one of the witnesses showed that if the kagal does not have time to conquer the dossier in different ways, then he takes measures more seriously: he begins to pursue such a person, heases heremias (anathems), curses, excludes from the Jewish environment, and in the case of persistent resistance, decides on an inquisition killing.

18 It goes without saying that such murders, furnished with deep secrets, are rarely found, but if it were not for fear of the omnity khalom, then any Jew of any community could indicate many homogeneous cases with this. We personally know the following two examples of the death penalty:

In the 60's, the town of Rozhana Grodno Bay. Volkovsky district paid retired Jewish soldiers (in this respect, the perpetrators are the most part of the Jewish soldiers) 70 rubles. for the nose, the ear and collar of the fur coat of Abraham Leibovich Cohen, who was engaged in denunciations on the khal. In the same years in g. Minsk is stabbed on the orders of Kagal Maaral Shahna Naidich, who reported to the government on audit passes. Naidich was found stabbed and lowered into the well of the Jew Berchinsky, who made the audit passes. This murder gave a solemn atmosphere: a pot was put on the felling of the well, filled with the blood of the victim, his belongings were immediately lying. In the act drawn up by the police on this matter, it was stated that Naidich himself was intun (and the blood was lowered into the pot?!) and rushed into the well of Berchinsky to bring an accusation of a criminal offense on his enemy. Only the murder of H. Porokhovnik, officially confirmed by the court, gives us the right to bring these cases here.

Our opponents with the publication of this book in 1870. The first edition assured that the kala no longer exists and that everything we wrote is a lily.

But, thanks to God, the Boguso process that arose in 1873, revealed the impartiality and correctness of each of our words.

All this is confirmed by the following process.

In 1881, in September, in the year. Kremenets (Volynsk. lips.) The district court with the participation of the jury dealt the case of the murder of the escold Jewish boy Andrei Garun, committed from religious fanaticism.

The court found Moshko and the Berenzonov and Zilaiah Weinstein guilty of premeditate murder, but gave them indulge.

It is remarkable that the defense of the accusing defendants with a circumstance exposed to the fact that they did not act on their own, that they were forced to do so inquisition killing by persons who had taken refuge behind their backs and constituting a local kalak. "A who was chasing his re-conford, who took the S. "The Baptist," said the defender. - It proved to us by the judicial investigation. And, perhaps, the same kalak, led by a one-sided soul, did this atrocity with hammund? (Report on the case, see "Kievan" for 1881 NN 215 and 221). - I'm approx. ed.

CHAP OF XIX

The relationship of local kalaga between the

For the completeness of our study about the khalal, we have to say a few words about the relationship of the local khalal between ourselves.

The power of the kagal, by virtue of the Hezkat-Ishub rules familiar to us, extends only in space by the customs of the consolidated territory strengthened and it, beyond which the power of another kagal extends.

Each local kala in his relations to all other kagalams is guided by the principle of complete non-interference, but nevertheless, each of them, as can be seen from the documents placed in Part 2 * 2 of this book, is in active with other kagals of intercourse, conscientiously helps a friend of which he can * 3 and carefully studies his customs, with readiness to accept those of them that seem to him. These acts are intensified in resolving a question concerning the Jews of the whole or all of Israel; then, as can be seen from documents, congresses are appointed, deputies are sent to the congress from local kagala, attorneys for the affairs of the region or of Israel are elected, instructions are drawn up for their actions in the center of the region or in the capital, etc.

This is the relationship of local kalaga with each other. Subsequently, we shall have the opportunity to point out the existence of an organ that is not care of local Jewry and not in the present State, but which is inserted by the interests of all Israel throughout the world and, in accordance with this task, in every state inhabited by the Jews, has its own department, under one name or another, which is central to all local kalals of this state.

In conclusion, the section on the kagale and the result of all that has spoken about it, we can make one common definition*5.

Kagal is a national-Jewish government.

This government has been in all countries and states under one or another name for more than 2,000 years in all countries under one or another, with the life of the Jews, contrary to the interests of both the Jewish masses and those states where Jews live. It creates from the Jews firmly in itself a closed and external influence of an inaccessible organism.

This organism is supported by the national-Jewish government in two ways: despotism over the Jewish masses and the twist of the whirled of the trust government to eliminate the impact on the life of this mass of its laws.

It is unmissably possible to derive the position that the power of Judgment (reasoning the totality of all its harmful elements here) is in the power of Kagaal, and the power of the kagal: 1) in the impotence of the Jewish mass and 2) in the support that the kagal finds in the non-verbal laws of the Jews, without difficulty, by the ignorance of the inner system of Judaism on the part of the non-verbal government.

*1 The book of Kakhal, p. II, From the Doc. NN 85, 426, etc. it is clear that the area of the Minsk provincial kagal was not limited to g. Minsk, and extended to some counties of the Minsk province.

*2 The book of kagal, h. II, the ac. NN 77, 85, 106, 141, 607, etc.

*3 The book of Kagal, h. II, V Doc. No. 454, the Minsk Khal notifies one of the members of the Kagal of the town of Smilovich, so that he is not in the place during the investigation in one case.

*4 The Book of Kakhal, h. II, the ac. N 69, 106, 183, 184, 335, 337, 340, 349, 352, 500, 507, 565, 569, 570, 580, 607, 648, etc.

*5 Yakov Peskin, the caretaker of the Shklov Jewish School and the former state ravchin, witness in the Boguso case, gives the following words an extremely sharp, narrow in his eyes, but ruthlessly faithful characteristic of Kagal: "Kagal is a gathering of scammers, which, as a consequence of the different conditions of a closed Jewish life, has been strengthened, captivated by force public administration. By turning laws and government decrees and orders into dead letters. "Kagali has taken public administration once and for all into his hands. It affects the whole of society and can force everyone to obey him, resorting to threats, bribery, curses, persecution, recalculation, execution, examination, drumming, inquisitor torture, etc. He holds everyone in horror and fear to such an extent, so cleverly forcing everyone to impose a seal of silence on their mouths that everyone is afraid to pronounce an extra word, everyone speaks cautiously, because he knows that the Inquisitorial Court can sentence him to deprive him of the property, to torture and even death. The power of Kagal leads to all panic, because everyone values his material well-being, and even more so by life.

II. THE FORENSIC AUTHORESS BET DYN COMMUNS

CHAP OF XX

Composition of the beth-dina. Its competence

Three kinds of indulgences

Inputs of beth-dina

In the Tour Hoshen-Gamishnot, a set of Jewish laws, we read: "Imposs (the Jew) to sue in a non-Jewish court and non-Jewish judicial institutions. This prohibition does not lose its force even in such matters, according to which non-Jewish laws are similar to the Jewish ones, and even if both sides wished to offer their cause to the non-Jewish court. The violation of this prohibition

is the villain. This act is recognized as equal to the ugly, rubbing and handover on the whole of Moses's law.

"The document, which says that it can be filed a lawsuit in court non-Jewish, should not, however, be delivered to the courts of non-Jewish. Otherwise, the plaintiff must incur all losses in excess of the amount binding on the basis of Jewish laws. According to these obligatory for the Jews for the Forever Laws and their categorical demand in every Jewish community, there is a national court known as beth-din house. The history of the emergence of this institution and its significance in ancient times were set out by us in the first section of this book, so we now have to get acquainted with the current organization of this institution, everywhere accompanying the kahaloo and under its high protection.

The beth-dedee make up the ohsh, or the ab-bet-din, the chairman of the bethine and the Daiones, the judges.

The chairman of the beth-dina is elected at the general assembly of the community, in the Asif; it is always an authoritative person in solving legal civil issues on the Talmud, known as rovan in the community. The position of the chairman of the court is not because of the appointment, but on the proposal from the Asif. The raviant, according to the contract concluded between him and the kalgal, consists of a salary from the latter and, in addition, enjoys the conditional part of the proceeds from the decision of the cases (see. Acts NN 797, 959, etc.) in the bet-dean.

Daiones (judges) are elected by the acefo and are divided into permanent (daion-kebut) involved in the decisions of cases during the entire period of their election, and temporary (daion-shoe-kebum) elected also by the asiphos, but participating in the decision of cases on a special invitation. The first receive a salary from Kagal, the second use income from business.

With bet-dine consists of a forensic shami, a mailman appointed by a kalaga, with a salary from the latter. According to his duties, Shamesh is a cross between the secretary and the bailiff of state courts (see. Act No. 415).

The responsibilities of the beth-dina are:

decision of civil cases;

Sanctions of certain decisions of kagala;

certification of the card.

I. The civil affairs to bet-devices are in the code of Jewish law:

"At present (when the Jews live under the rule of foreign peoples and have no judges confirmed by the authorities of the land of Israel) bethine deals with the cases on loans and debts, on marriage records, by hereditary and gift acts; examines complaints about the losses and etc.."*4. In addition:

"The beth-dina is also subject to the trial: damage caused to another animal, a loss caused by someone else's cattle or horn; the case of theft and robbery, and the bethine collects only the cost of the objects stolen by them, no more (i.e., ass. without a fine to which the offender must be sentenced under the law of Moses)"*5.

From this list it can be seen that all civil cases arising in the local Jewish community are resolved beth-dee.

Bettine is in the case: a) between the kalaga with one and the unions and private individuals, on the other hand and b) between individuals.

1. Kagal, as we see, does not render any objections from the unions and individuals on administrative and national-criminal affairs, which are directly given to them, but in controversial civil affairs, as can be seen from the mass of documents of Part 2 of this book, he willingly and himself addresses the bet-dine and accepts the calls to it. In case of the process in the bet-dean kage has its attorneys*7. In addition, legal disputes between members of the kagal on the order of management, related links between them, etc. Often go to the court of beth-dina * 8.

2. Individuals in all their civil cases are required by virtue of the above-mentioned law to apply to the beth-din court.

Ship production of beth-dina is not difficult. After a written or oral statement made by the litery bet-din, the latter sends a call to the opposing side to the court.

"Beth-dine," the law says, "to announce to the defendant*9 through the mailing list so that he will appear in court at the appointed time. If it doesn't come, the challenge is repeated. If the defendant has not appeared, the court announces a third challenge to him, a whole day, and when the defendant is not, then the next [day] is imposed on him. But these rules are observed only when the defendant is exiled from the city to the village. If the defendant lives permanently in the city, then he is called only once and for a non-appearance on the next day, a thud.

In the kagal act No. 155, paragraph "a" read:

"If someone is sent by someone by a bet-dinger summ to call three times or only once in a case in which the law itself orders to appear in court on the first call, and he will not appear, then bet-dean is obliged to send [a call] a herer."

Below we will indicate the consequences that the non-appearing in court after the call entails.

When the parties are to be rectively, the court proceeds to consider the case on the merits.

Decisions, oral and written, are drawn up very soon, in five or ten minutes after hearing the heavy and witnesses, the consideration of the documents provided, etc.

The decision of the beth-dina is obligatory for the parties, and the unconserved punishment, which will be mentioned below.

To fully view of the Jewish court, we need to elaborate on the question of the Jewish oath.

The Talmud shares the ranks by 3 categories: 1) Shebua deeritta, th. the Oath, which is appointed on the basis of the law of Moses; 2) Shebuab-Geste, that is. Oath to the Talmud and 3) Setham-herem, that is, interrogation of the defendant under the gerem*11.

It should be noted that the Jews in general have a remarkable high idea of the oath imposed by the Jewish court, and especially have a deep fear and respect for the oaths of the first two generations. The universal respect of the Jews for these oaths is so high that the subject, who has not once executed the oath, even being otherwise pure and sovenially, greatly drops himself in the eyes of society; after that, he usually deprives of general trust and is looked at him as a deceased. In view of this, forced by the inevitable

circumstances to swear, a Jew tries to make it formal, which is quite achieved thanks to the indulgences of the Jews, by which every oath, annular, oath, etc.

These are the indulgences:

(a) Col-Nedre. Judgment Day, or the day of purification, is the most important and most solemn holiday for the Jews. The discovery of this feast, which is celebrated the night before and constituting its most solemn moment, consists in reading the paragraphs of the indulgent "Kol-Nipraire", which the representatives of the community, with the recipes of the Pentateuch in their hands, allow [to cancel] the Jews in the name of God all their sworn, Oaths, vagues, etc., both the past and the next year.

b) Hoforat-Nedorim. This is an indulgence that a Jew can resort to himself personally, regardless of the general indulgence, to cleanse his conscience of oaths, oaths, etc. In this case, at his request, three Jews, indifferently who they are, sit down and form beth-dee (court). Before this court, the person wishing to cleanse his conscience reads the formula "Hoforat-Nedorim", which he refuses all the oaths, oaths, etc. And he asks for the removal of their obligatory power from him; the judge who repeats the recurrence three times answers three times: "Permitted to you and the matter is over."

(c) Messirat-Medoa destroys the swearing of its pre-execution, this act destroys the force of even written documents. It consists in the following: for, for example, the divorce that a Jew intends to give his wife, or a record to secure a particular transaction, or an Oath he intends to make, has no binding force for him, before committing an act or before the swearing, the Jew tells two witnesses that the Oath, the diversion, or the record he will be given, will be a fictional maneuver, caused by circumstances. Because of this preliminary statement, by virtue of this Messirat-Medoa, a Jew is already bold, without hesitation, gives a false ounce.

In his judicial practice, beth-dean, when he happens to bring a Jew to swear, referring to the existing indulgences, is embarrassed by the difficulty of ensuring the faithful of the Oath for the Jew and therefore preliminarily requires its execution, so that he formally and solemnly destroys, abdicated all kinds of indulgences to which he will resort, and may have resorted to already undermining the Oath. Then the Oath itself is furnished as soon as possible more solemnly. The Oath is sworn on the day of reading the Pentateuch (gaconstitution), before the Ashra-Uva-leation prayer (i.e. immediately after reading the Pentateuch, before the prayer read on weekdays at the end of morning god-memory), with a Scorch of the Pentateuch in his hands, in a talet (savan), tefilina (phyracteria) and a kite (mortal shirt) * 13.

This solemn precaution, indicating the degree of fear even on the part of the Jewish national court, whose decision is obligatory for a Jew on a par with all religious acts, the destructive power of indulgences, must have an extremely important and instructive importance for the inertial legislator. According to the basic laws of the Jews, with whom we have previously met, neither a non-trust court nor its decision have binding force for a Jew, and, based on them, a Jew whose oath is even in his national court is carefully protected and disposed, in a non-verberical court, even without indulgences,

freely gives any testimony and confirms their oath, which he looks here. This happens when a non-verbird law is contrary to the laws of the Pentateuch. There are many such cases, for example, for the theft of all kinds (with the exception of a living person) Jewish law (Exodus, chapters. XXI and XXII) sentences the thief to a fine; the Russian criminal law treats this crime much more stringent. A Jew witness, knowing that by virtue of his testimony, the Jewish defendant would be sentenced by a Russian court to punish a more severely than a monetary fine, would never allow himself to tell the truth. In order not to be a murderer in the eyes of their co-religionist and in their own eyes, but most importantly, not to incur indignation from the part of the hot-protected official representatives of the Jewish community in such cases, the Jew will not be able to confirm by the oath of allego for the release of his brother from responsibility before a non-verbird court.

More example. For the violation of the Sabbath, at least by collecting chips, the Pent-chates (Cookie, chapter. XV, st. 32-37) stefacules the offender to death; the Russian legislator does not consider a violation of the Jewish Sabbath at all. In case of unwillingness to directly punish such a criminal, the Jewish kalal does not leave, but his crime unpunished and betrays, as we previously pointed out, such a subject as a thirder, arsonist or a political criminal in the hands of local power, which punishes him. The Oath, which is offered by a Jew in confirmation of his false testimony to the death of the offender of the Sabbath, he considers a religious and God-pleenny feat. It goes without saying that, in such views of the Jews, the non-Jewish legislator, in the matter of swearing, has no right to put the Jews on a par with other non-veres, who have nothing like this, and in order not to be a blind instrument in the hands of Kagal and not to rob his dignity, it must protect himself with known measures, which we will indicate in a timely manner.

II. The work of the beth-dina includes the sanction of some of the decrees of the Kagala and most of the extraordinary measures taken by the kagalong, as he is expressed, "for the merit of the [Jewican] law, which, by the great sins of our great, was completely shaken to bend in the arc of the obedience and that every son of Israel obey the law," which was most part constituted by the kalakah together with the bet-din.

Writing he germa is also entrusted to bet-din.

Thus, although the beth-dee is under the protection of Kagalal, however, the latter in cases where its decision should be formalized and put on the basis of the law, appeals to the national court. Of course, there can be no question of conflicts between kalal and bet-din in such cases.

III. The certification of the talismans is the last duty of beth-dina. According to the decree of the Talmud, the knife with which the cattle is cut must satisfy all the conditions set out by its casuistry (without the slightest meddle, thin, etc.), otherwise the meat of such cattle is considered to be perfu-got for a Jew - in food unsuitable. The test of the cargiars and the certification of their knives is entrusted to special specialists - margish, on the proposal of which beth-dee and gives the cuts diplomas.

Without a diploma, no carma with a single carnus has the right to cut the cattle and a bird on a kosher. The obligation of this Talmudic decree is now

supported by Russian laws. We have already pointed out and many documents*16 have confirmed that the kalaga uses every effort to ensure that this kosher, this Fence of Judatia, does not hesitate because of the indifference of the Jewish masses to Talmudic decrees.

Of course, the efforts of Kagal and in themselves do not remain unsuccessful, but nevertheless he managed to bring the kacher under the protection of the Russian law, which reads as follows: "When slaughtering cattle and birds on kasher, it is not used by others to the tools, except by the data of the buyer with his stamp and with the certificate of a rabbyer, that they can be used for a cachemer"*17. In the word of this law, the kacher, which is mandatory for Jews in the Talmud, is also made mandatory under the Russian state law.

The income of beth-dina is:

1) Demise the bez - the payment for the decision of the cases, which both litith parties must make in equal part for the announcement of a decision.

There are no acket in this respect and how much the side will put on the table, which is poorer, the same as, neither less nor more, must put the opposite. Although the fee is often on each side of 5 cops, but this justice in the bet-dee Nilo does not suffer;

2) the fee for drawing up various acts, het, which the Jews have a very many*18; divorce sometimes costs several dozen rubles, depending on the condition of the diluted, but at least 3 rubles. sufficient*19;

3) the fee for diplomas to the card*20 is the last item of income beth-dina.

From all that we say about bet-dine, it can be seen that in all his civil claims to the Religrens a Jew is obliged to turn only to beth-done and that the decision of the latter is binding on him.

Nevertheless, the Jewish law indicates that the practice of beth-dines has developed many rulings in the event that a Jew did not appear in court on the call or non-execution of the beth-dee-dee-dee.

*1 Hoshen-Gamishot, chapter. 2, st. 1.

*2 Hoshen-Gamishot, chapter 2, st. 4; Kagal's Book, h. II, acts NN 155, 156, 768, etc. based on these laws.

*3 To the title of "robber" Jews usually in relations with non-verbials and non-verbial power add an epitete "spiritual" in order to distinguish their judge and a people's leader from another person elected by the community at the request of Russian law and carrying an ironic nickname "state ravan". The sanctuary will be discussed further.

*4 Hoshen-Gamishot, G. 1, st. 1.

*5 Hoshen-Gamishot, chapter 1, st. 3.

*6 Questions of a religious nature, such as cacher, tref, abrushing of women, etc., not subject to consideration of beth-dee. In rich communities, there is a special scholar of the Talmudist to resolve them, the same ravine, but already as a scholar of a private person, and not a representative of the bethin, enters the poorer place of the latter. D. NN 969, 1044, etc.).

*7 Kagal's Book, h. II. Sm. Duc. NN 72, 381, 387, 581, 946, etc.

*8 Kagale's Book, h. II. Sm. Duc. NN 398 and others.

*9 Jewish law does not know the terms that literally correspond to our concepts: "Istem" and "defamator".

*10 Hoshen-Gamishot, chapter. 11, st. 1-4.

*11 Hoshen-Gamishot, Meyrat-enaiim, chapter. 75, st. 6; Teshubot-Garambam, 229.

*12 Kagal's Book, h. II. Act No. 959, which sets out the treaty of kagal with the rabbin, the president of the court, regarding the salary of the latter, the premises, etc., ends with the destruction of all the messirate-medomaa by the rabbee.

*13 Kagal's Book, h. II. Sm. Duc. N 701, 745, etc. There is an article from Maemonide, which exactly depicts the external environment when making an Oath in all its originality.

" We have heard that in your city there are persons who are appointed to each one, and those who are willing to do it falsely and confirm that it is sincere. These people are not doing well, preparing death for themselves. The punishment for a false oath, even on the hemisland is extremely large. If you want to take the oath of oath to someone, remove the scroll (Torah) and indicate to the curses set forth in this law, and bring the trash on which the dead are carried, cover them with the cover used to cover the dead, bring the horns for trumpeting, which are used on the day of the new year, bring here young children from the schools, bring them. That tomorrow he will be thrown as much as these bubbles; bring the roosts, light the candles, bring the earth and put the one who swears at this earth, rubbing him up and declare to him in veils, "Hear, N., if you take the oath of the false, then all the curses set forth in the law will befall you." After that, they read him the whole formula of heremia, and when they trumpet into the horn, all those present and small children answer: "Amin"" (Sheare-tsetek, h. 5, Chapter 5 4, ? 14; Teshubot-Gagaonim, 10; Teshubot-Garambam (Maymonida), ? 142).

*14 Cm. Appendix, Boguso process.

*15 Kagal's Book, h. II. Sm. Duc. NN 155, 156, 1016, etc.

*16 Kagal's Book, h. II. Sm. Duc. NN 193, 308, 325, 545, 579, etc.

*17 Statute of Sub-Pers, Appendix to Art. 281, p. 53.

*18 in g. Warsaw in 1871. Jewish divorces were 161 (Izraelita N1) in 1872.

*19 All Divorce Laws are set out in ? 119-154 of the Jewish Law of Tour Eben Gazer, Konigsberg, 1864.

After the beth-din interrogation of the bred husband and wife, with two witnesses, whether they begin to renoud marriage by personal will, without any coercion from anyone, and on receiving the affirmative answers, the husband gives a shamema of ink. Paper and the pen and asks him to write a drawer, a gee, for him and his wife. Divorce is written according to the well-known form set forth in the law, without mentioning any motives for divorce. When the divorce is written, the members of the court, after reviewing it, testify that it is correctly drawn up, and two witnesses sign it. After that, the husband gives his wife a divorce and says, "That's your divorce document (gee), with which you are free from me and made free for all people."

*20 Kagal's Book, h. II. Sm. Duc. NN 292, 515 et others.

*21 Craftsmen on legal issues arising from special classes and relations, usually turn to the bet-dee, to the court existing in each craft corporation (with the so-called tailor, pupils, etc., which we will talk separately).

Religious issues, as we pointed out, are also not subject to the court of beth-

dina, but the hero sea is being solved (a scientist member of society for various issues).

These cases, of course, do not constitute exceptions to the jurisdiction of the beth-dee, but are a competence that bet-dean is a properly organized civil court to resolve cases arising from purely legal civil relations between Jews. The Court of Cér's Court and the issues of religion are nowhere in the competence of civil courts.

CHAP OF XXI

Calling to court

Measures to enforce the beth-dina decision

When can a Jew turn to a non-Jewish trial?

The meaning of the name bet-dina: the court "spiritual" and "amicidal"

The Hoshen-Gamishnot tour regarding the non-appearance of the Jewish summoned to court says: "Shameshou beth-dina can not be disrespected.

For grief, his beth-dine has the right to corporal punishment. Even the sham himself is given the right to punish audaciously, and he is not charged if he caused such a disobedience monetary damage. If beth-dine has changed his seat, the defendant should come to where the bet-din has gone. Otherwise, he is exposed to a thunder. If Shamesh declares that he or his judge (in absentia) was subjected to rudeness or that the defendant refused to appear in court, then the exile is trustworthy and, through him, they will be announcing a shame for it. "Deadly Nidu or Herem").

The practice of the courts elaborates on the following order:

"Whoever does not appear in court on the third legal challenge, or will not comply with the decisions of the Bethine, the beth-din is obliged to send a challenge to harer, despite anyone in the world, whoever he is; if this does not affect, then his act should be brought into the book of Bethin for the memory of the fact that such and such a person has resisted the judiciary. This person must be committed to a secret persecutor who must force him to appear in the court of the be-dina and execute his decision by all sorts of harassment.

Regarding the subject, who does not want to submit to the decision of the beth-dina, it is said that it was "a strong man [by the situation among the non-Jewish] and it is impossible for the Jews to submit it, then it is punished by the power of the non-Jewish"; at the same time, beth-dean has the right to declare the property of such a doser Gefker*4 and "destroy the dorist. On the same law, the following resolution of the combined presence of Kagal and Beth-din is based: "When the obspendent does not submit within three days, all the property that is in the possession of this person, and all his places in prayer houses are recognized as a reefs by the decision of the beth-din, and all the legitimate claims against the docker, based on any documents, are collected beth-din from all. If there is an extra property, then it belongs to the kagalu. The same goes for the same claims, etc. are satisfied in such cases at the discretion of Kagal and beth-dina. But in all such cases, the shamesh is obliged to draw up and sign the strongest caulate-subar*6 and these documents must be confirmed by beth-din with the testimony in the form of confirmation that the case took place by the voluntary consent of the owner.

In addition, as can be seen from many documents, the entire system of punitive measures established by the kalaga is sent against the dock, somehow fines, deprivation of the Khazak, "secrete pursuers", etc.*8.

The law states:

It is forbidden to sue the non-Jewish court. The violation of this prohibition is the villain. This act is recognized as equal to the blassedness, reproach and laying of the whole law of Moses. In such cases, the beth-dee has the power to impose on the apostate and kerrem and not to remove them from him until he frees his opponent from the non-Jewish power. This punishment is also punished by the one who holds the side of the enemy [width, etc.], and even the one who would use the non-Jewish power to compel the Jew [to enter] the bet-done himself.

In the same statement, one of the acts says:

"If any plaintiff attracts the defendant to the non-Jewish trial, the first is subjected to cherem so that he should be sued from the beth-din. At the same time, he is announced that all losses and expenses will be recovered from him at the discretion of Kakhal and beth-dina. If the cherry is violated by him, then he, in excess of the recovery of losses and expenses from it, is punishable by the above, is punishable by the law, and then, of course, an ordinary "secret persecutor" is assigned, etc.

But it is interesting here that before proceeding to the final settlement with the obstinate subject, beth-dee, like kagagal, launches spare arms: such a subject is punished by the hands of non-Jewan on the basis of the next combination.

Usually, even before the proceedings of the case in the bet-din on the merits, bethine binds the litigable signatures on the bill and stamps [Similarly the signature of a notarized clean sheet - Prim. LVN. . If one of the parties does not wish to submit to the decision of the bethdin, then in the form of it, signed in advance, beth-dine writes whatever he wants; with this forced document, which has received a legal form, beth-dee, according to the above word of the law, according to which the obstinate is punished by means of goim, allows the Jew, in favor of whom the case is decided, to appeal to the court of a non-Jewish with a claim against the Jew. In the Boguso process, attached to this book, there is a very clear indication of such a method of influence in the Kagalo-Betdin republic on the obedience.

But if, for some circumstances, the bet-din did not previously bind the litign signatures on the forms, then a combination of a different kind is practiced. It is drawn up and signed by the Chairman of the beth-dina, a ravine or two judges, daiones, an order that two or such persons voluntarily elected them as intermediaries of their dispute and that the signatories, on the hearing of the claims, is so-and-some so-and-th so.

Such a ruling of the alleged "terrivist court" is issued to a Jew who won the trial to provide him to a non-Jewish court against a Jewish thug.

Interesting details of such a procedure are exposed by world practice.

practice of "world courts" - Prim. LVN] North and South-West provinces.

Let's bring one of these examples.

The magistrate of the Slonim World District has 2 pacifications in 2 meetings: August 25 and September 15. And then at the Congress of

November 2, 1872. The case was heard on the claim of Gill Shmuilovych Sherzewski from the defendant Chaim Davidovich Zapolsky 350 rubles. According to the plaintiff, this money was given to him from the defendant by the home decision of three persons voluntarily elected by the parties to the mediators to end disputes that arose between the heavy-handed mill in the lease, which is presented to them in court. This decision was drawn up on February 13, 1868, and it was signed by: the spiritual ravble of the town Derechin of the Slonim County Yossel Girshovich and two residents of the same town, Itzka Sherzewski and Elia Berenstein. There are no supporting parties on this document. The respondent summoned to the court stated that he did not recognize himself as the proper plaintiff of the amount, and not only did not express consent to such a deal, but did not know at all about the existence of this document and did not authority to disassemble and decided his cases at all.

In short, at the trial it turned out that this is a false document compiled by beth-dine village Derichin against the Jew Zapolsky, who, as it turned out, the last of the last Jew Sherzezewski and did not give it in spite of the decree of this bethin.

"Sklovsky Kagal," says one of the witnesses in the Boguso case, "receiving an annual fee from the [petee] offices for raising the price of vodka, could not remain indifferent to Hatsk [Porkhovnik, who was subsequently killed by order of Kagal] and his korchme and began to persecute [him] indirect ways. Hatskell was forced to conduct court cases constantly and went bankrupt." Indicating the way of action of the beth-dina, who has forced obligations and false documents on the disobedsin, it becomes quite understandable how you can enter someone in court in order to finally ruin. Similarly, the same fact explains, among other things, the reason for the incredible accumulation of Jewish affairs in local judicial institutions.

From all this, it is quite clear that it is not by blind faith that the perfection of beta-digital justice is supported in the Jews by zeal, but by a system of strict punitive measures. There is also no doubt that these measures: fines, deprivation of rights, heremas, local authorities, etc. The essence of the same measures used by kalak in his repressive actions against the disobedients of his orders. If we recall here that the beth-dean is under the high patronage of Kagal, that in cases of extraordinary, when, as the kaghal in one of the acts, "The law has been shaken, Israel is deprived of power and people would like to devour each other alive". If we remember further that the perpetrators of the decisions, decreed bet-din, in the end, is the same kagal "secret persecutor", it becomes clear that bet-dean, playing the role of a judicial organ in the Jewish community, entrusts Kagala to executing its decisions. Thus, kagal and beth-dine are two organs mutually complementary and supportive. The very history of these two institutions is identical, as are identical and the measures by which they protected themselves in cases where their existence was in serious danger. On the Polish Sejm, the kala, sentenced to destruction, remained, as we saw, alive under the company of "gasmen of taxes"; the bet-din avoided danger in Poland under the modest name of the "judgment of the amicable", and we

became inaccessible to the external encroachment of non-verage laws – under the name of the “court court”.

From all that we have said about the bet-dina, it is quite clear that the names “spiritual”, “amic” and “a-meeting court”, which Jews still call their beth-dee, when it is in the official spheres of local power, is nothing but fiction. All these names go as far as bet-done as they would go to our magnesia courts, civilian branches of the district courts, etc.

We still have to prove that the reign of the beth-din has not stopped and so far. For this purpose, we will bring here the following two documents, of which one was translated from a Jewish Vilnius juror, and the other present Vilnius "trea by the narcissant" ravine who graduated from the course at the Vilnius Ravvinsk School:

1. In the case of the claims between David Movszychych Harash and David Leiser Shebshelovych, which the first demands from the last amount of twenty-nine rubles. According to the presentation of all their disputes, it is found that David Leyzer is obliged to lay hands or cash, or things in the value of the amount, and David Movshovich must take the oath to assert that the account shown by him is faithful and that he gave him edible supplies with the right measure and so on, and for this David Movshovich has this.

(Signed): Ayzik Girshovich Katz and Shebschel Aria Girshovich.

Translated into Russian the sworn translator Shlioma Segalovich.

Place of the press*13.

2. (translated from the Hebrew): "Is the assurance that Uryash Diement informed Josel Osheroved Patz to appear to have for his divorce, and all the costs and losses that will be caused to him for his, Paza, the reason, will be recovered from him; he also notified him that a written certificate will be issued to him and, at the same time, he does not want to end with him. All this was shown to us by two senters, which we will signify. Wednesday, 29 January 1869, Vilna.

Subscribed by: Meerland, Yankel Berko Kahn, Levi Chaim Gershater and Lazar Kleinberg.

This translation is true. January 29, 1869. Rabiw Sh. The blased.”

Place of print*14.

Despite the certificate of g. the ravan is exactly the translation, he is still far from clear, so we consider it necessary to translate again:

“Sims we can assure that the child of Uriy Diement summoned the child of Joseph, the son of the reb’s Osher Patz, to the court [bet-dina], announcing to him that, in case of non-appearance, all the costs and losses that would be incurred by the Dimentus for this reason would be charged to him, and that the child Dimentu would be given [bet-din] written. But after all this [Patz] still did not agree to finish the case with the child Diement at the beth-din. All this is explored by us through two mailings, which we will sign in.” This is attached to the seal of the Vilnius state ravine.

From the Boguso process and the above correspondence from the North-Western region, it can be see that in the settlement of Jews, beth-dine continues his practice to this time even with the participation of new ravines

who graduated from the course of the teachings at the state-owned ravina school.

All these documents and facts convince us that: 1) bet-din is a national Jewish civil court, 2) that it exists at the present time and 3) that the form of the summing remains the formidable character that has always distinguished and should distinguish it by virtue of the laws we have specified in the summation of the courts.

After finishing the study on the Jewish National Court, we consider it superfluous to enter into arguments about the influence of beth-din on the life of Jews and especially on the attitude of the latter to non-verbal people. But we cannot but point out that, from the point of view of the interests of the Russian state, the existence of beth-dina and, as a consequence of this fact, the removal of Jews from the department of the Russian state court and the forcible subordination of their jurisdiction to the National Jewish Court, if the Russian government wishes, to destroy the isolation of the Jews harmful to the Jewish mass and to the local Christian population, is at least hardly convenient. It goes without saying that the day when the energetic word of the Russian state law will be pronounced the death sentence of Kagalu will be the day of death for the beth-din. Without the support of the formidable and powerful kagal, the beat-din will not live for two days.

*1 Tour Hoshen-Gamishot, chapter 11, st. 1-4.

*2 The Book of Kagal, h. II. Sm. Duc. NN 730, 155, 156, 233, etc.

*3 Cm. section "System of kagala measures".

*4 Gefker - free, free for all; see Hoshen-Gamishnot, G. 2, l. 3 and 4.

Konigsberg, 1861

*5 Hoshen-Gamishot Tour, chapter 2, st. 1; Iora dea, chapter 228.

*6 On the caballata-sudar, or otherwise casolat-cinion, see. c. 121 (Chapt XII, Kabolate-cjinion).

*7 Kagal's Book, h. II. Sm. Duc. N 155 p. 6.

*8 Kagale's Book, h. II. Sm. Duc. NN 156, 167, 242, 245, 276, 708, 730, etc.

*9 Hoshen-Gamishot Tour, G. 26, st. 1.

*10 Kagal's Book, h. II. Sm. Duc. NN 155 p.2, 768, 855, etc.

*11 Sm. Remo in s. 137-139 and Corresp. "From S.-W. edges" in "S.-Pet. Vedomosti" for 1873, N 146.

*12 Kagal's Book, h. II. Act No. 1016.

*13 In the press, attached in ink, it is said: "Say jury. translation. S. Segalovich." This document is placed in the second part of this book under N 1053.

*14 In the press applied in ink, it is said: "printing Velensk. Incoming. The ravine." This document is placed in the 2nd part of this book under No. 1055, and in the text there was an error by missing the union "not" in the phrase: "he wants to end with us", etc.

*15 The decision of the beth-din is considered final and peremptory. But, nevertheless, there is a being available only to rich Jews, whose word, legally optional for the beth-din, which decided, can nevertheless actually put it in a predicament. We are talking about Talmudic celebrities among the Jewish Rabbi and Tsads among the Jewish Hasseds. The Tsadik is one of two types: it is either a desperate charlatan, using the superstition of the

masses, exploiting it, or a deluded saint. But the most remarkable thing is that each tzadik has, so to speak, its own district, sometimes hugging the space of one or two provinces; Jews in conversation between themselves often determine the area of their origin or residence according to tazdik: "I, they say, such and such (birdichevsky, Vidnic, etc.) Tsadika." In matters of legal, controversial, a Jew who lost the case against the beth-din can apply, so to speak, for advice to Tzadik or Talmudist; if their word goes against the decision of the beth-dina, then, although in fact the bet-din of his decision in this case will not change, but in any case he will find and, probably, will find a means to correct his mistake. Thus, not legally, but in fact in Jewry and now exist, as the supreme court, district bet-dins.

III. SPEARS OF THE EU

CHAPH XXII

Temple in Jerusalem

Jewish Spirit

Institutions for Public Godholying

Serects of Prayer Institutions

Resals and expenditures of prayer institutions

Reasons for the Reproduction of Prayer Institutions

Rites: heiru, aia and cadesh

Industry of theological institutions on the religious and social life of Jews

Based on the monotheism of the Jews, striving for the inner unification of the religious and political life of Jews, established the unity of the temple.

The temple in which Jews are obliged to perform their divine service, consisting of the offering of blood and other sacrifices, must necessarily be on the God-elected Mount Moria, located in the capital of the Kingdom of Judah, in Jerusalem.

Serving the sacrifices made by the people or private individuals, the priests must recede a prayer for the autation of sins to the bringers to the victims of these sacrifices.

The Hebrew clergy is established by the word of the Pentateuch, in which God says to Moses, "And you come near to yourself your brother Aaron, and his sons of all the children of Israel, that they may serve me." By putting Aaron and his offspring with the clergy of the Jews, God Himself immediately (Book Exodus, chapel. The XXVIII and XXIX) defines in detail the rights and obligations of this clergy. Although with the fall of the Jerusalem temple, the Jewish service, which, as we have now said, can be performed only in the walls of this temple, ceased until the expected restoration of it, but the descendants of Aaron still live among the people, retaining from the family to their genus the rank of a cogen (priest), and with it their spiritual rights, which they still enjoy at the time of solemn moments of Jewish religious life. From the honors given to the synagogue during the act of public reading of the Pentateuch, of which we will speak below and to which, say, the Jews are very chewing, present in the synagogue, the Cohen always receives the first aliya, the second of them remains with Levite, and only the third, and all the others, go to the devoculate of the Laity. No one dares to challenge this high right at all times at the time of Cohen. In the presence of a chogen, at least a commoner and

a beggar, even the most famous and learned rabbis can get only a third honor. Similarly, Cogene uses his right to the firstborn of the male sex, who are Jews by virtue of the law (Book Exodus, chap. XIII) still bring the Cohens living between them. The chogen brings the children and, for the ransom established by law, returns to his parents, and he keeps the animals at home. On great holidays, when concluding public holoody, kogens take off their shoes, make with the participation of the Levites, the ceremonial ablution of the hands in the prayer house and, taking a place from the guyot, from there solemnly give the people their spiritual blessing to the people of the birchot-cogeni, which the people accept with religious reverence when reading the established prayers. Thus, among the Jews, the rank and the rights of the clergy are assigned to the authority of the immortal word of the Pentagoda living between them, and everyone who is familiar with the religious life of the Jews will agree that as long as the words of the Pent. The man.

With the fall of the Jerusalem temple, the Jews, having lost the opportunity to perform the worship and religious demands at the demand of the law, remained with the multiplied vowel and unspoken prayers introduced by the Seimas and the cliclable prayers introduced by the Seimas and the citation of the vein, and the Pentate of the books of the Old Testament, mainly the Pentateuch. Thus it is clear that now, before the restoration of the temple, the Jews commit only thugdom, and not worship.

Weeding - reading prayers and the law, the Jews now perform beinhud, alone, and bezibur - conciliably, consisting of at least 10 adult male Jews. In the first case, I. when reading with one person, it is required to skipping some places, and especially the cittle, which we will talk about below.

Reading conciliation, therefore complete, is made in the following institutions:

1. bet-gakneset (house of assembly, synagogue);
2. bet Hamiders (school);
3. clouse, or a staff (moleblow, cella);
4. Miniang (number), I.E. a congregation consisting of the number (at least 10) adult male Jewish adults required for public prayer.

These institutions fall apart into public, which are considered permanent, and private, for time-standing, to meet the religious needs of private Jews, as we will say below.

The first category includes the first three genea, that is. Synagogue, school and clause, which are mostly special buildings. The second category includes minianas, which can be opened and open in private apartments, often even in tavern.

The bet-gaconset (synagoga). In the second century of the pre-Christian era, there were already synagogues in Jewish communities, which served as a collection point for discussion of public issues and for public readings. Ancient synagogues were sometimes distinguished by the beauty of the building, as, for example, Alexandrian, Toled, Baghdad, etc., but between the thousands of synagogues existing in Russia and the Privislyan region, no one is able to stop attention. Its view is a kind of Lithuanian Kourchma, regarding which Mitskevich says that this is a kind of architecture:

Nowa karczma nie była ciekawa z pozoru.
Stara wedle dawnego zbudowana wzoru,
Który by wymyślony odytryjskich ciesli,
A potem go Żydowie po świecie rozniesli:
Rodzaj architektury, obcym budowniczym
Wcale nie znany; my go od Żydów dziedziczym.*2

This is a general rule, which, of course, has an exception * 3.

Almost every synagogue is surrounded by long narrow corridors, the purpose of which is as follows: the Jewish law has expelled a Jewish woman from the spiritual world, the covenants and ceremonies are almost non-bines for her, the presence of a woman in a synagogue is intolerable * 4. And thanks to this view of Jewish law, Jewish women are getting their spiritual food behind the wall of the synagogue, in the corridors.

In the middle and at the eastern wall of the synagogue is arranged in the midst and the rotor repository, the cheating rifles belonging to the synagogue. In the middle of the synagogue rises beam (estrada), which with its four unpretentious columns maintains the vault or ceiling of the building. The Estrada is the place for reading the Pentateuch and the Prophets. In front of the kivot there is a platform to which you need to climb several steps - this is the amwon, from which the word preacher is heard in the synagogue. At the bottom, near the amvon, to the right, stands mond (slope), in which the cantor or private person interceinging his place makes a public prayer. Even to the right, not far from the hamod, on a pedestal consisting of a quadrangular, semi-closed box filled with sand, adorns a large seven-wind-readered candle of yellow copper, which, together with a spider-shaped chandeliers lowered on the cords from the vault, is the main decoration of the synagogue. The rest of the synagogue space is cluttered with benches blocked in places, and small pieces [small puppits - Approximate. LVN. . The torah (screw) is sometimes decorated with a silver crown with bells, silver plates on which you can read the names of their donors, etc. Kit, a large drift and a stage are sometimes decorated with wooden carved figures, and the lion, leopard, deer and eagle are a symbol. Those who say that a person must strive for the execution of Jehovah's orders with the courage of a leopard, the ease of the eagle, etc. The walls of the synagogue also sometimes flaunt the frescoes, the quenching of the self-taught, which represent: Abraham, who is preparing to sacrifice Isaac, Samson, tearing the mouth of a lion, Leviathan, curbed in the form of a ring, with a tail in his teeth (in the middle of this "ring" is usually depicted Jerusalem, built on water).

The synagogue, as the building with the most cold part, in winter is open only on Saturday morning, when a few record or hired visitors gather here for prayer. During the year, the synagogue sees within the walls a significant number of Jews only on the occasion of the arrival of the famous cantor, attracting people here with a prayer concert, or a preacher who has gained fame. In addition to such cases, the synagogue has few visitors.

The exception here is a two-week period of time from the new year, Rosh-Gashana, before the outcome of Iom-Kipur Purification Day. In addition to the masses of poor, who find a gift place here, the highest noun is going

here these days to take its high places at the eastern wall, where the pleberem for the Jews and for money is not easy to get.

The bet-gaiders is always a warm building, so there are always more visitors than in the synagogue.

According to its name and primitive purpose, beth Hamidrash serves as a place for the study of the Law. In addition to individuals who are constantly engaged in Jewish science here, the school of the hyshibot is often placed here, or Talmud-thora, which we will talk about below. Above this, in the walls of the bet Hamidrash there are small libraries of kagal and fraternal [i.e. various fraternities, unions - Prim. LVN. . After praying, some parishioners dedicate their leisure time here to the soulful reading of St. books of the Old Testament, Mishnah, Talmud, etc. In the evenings in the bet-hamiders, the scribes interpret the texts of the Pentateuch to a simple people, read them Talmudic legends, etc.

Nonresident poor Jews engaged in the study of the Talmud and generally homeless, whining, find in the bet-amidraste not only of the night and shelter, but often true refuge from the persecution of local non-verregency authorities [distardate the criminals - Appellate. LVN] and so on.

Clause, or a staff (mamming hole, a curly) differs from bet Hamiprash only for its smaller size, which, in fact, does not always happen. Here, too, are placed is ithibots, Talmud-tors, libraries, and Ishibotics and various wanderers.

The bet Hamidrash and cles, like a synagogue, always have female departments and different extensions and aidings, in which the kalag (public administration), bet-din (court), etc. are sometimes placed.

There is nothing to spread about the minianas, as they are placed in private apartments.

Since the existing prayer institutions have not replaced the Jews of the temple, and the reading of prayers and the Law does not replace them with the people's worship, then in these institutions no sacred utensils, vessels, cloths, etc. no, and the only subject necessary for the fulfillment of complete social thugdom is written on parchment and subject to the full-time scripts of the Pentachio 5. But this object cannot be considered the necessary affiliation of an institution, since it can be brought with it with it for the duration of prayer and, by a loss of need, again to carry it out.

Employees of Jewish Spiritual Prayer Institutions:

1. Khazan (cantor);
2. Baal-Korea (Cherk);
3. gabay (hero or petty officer);
4. Shamesh (skah, scribe, messenger) * 6.

Hazan (the cantor) reads, and sometimes with the choir sings part of the thomet of worship on Saturdays and holidays, that is, the chorus. He begins and graduates with the chant of all the prayers that are read by all parishioners at this day, according to the Charter.

Bal-korea (the reader) reads the reverence of the Book and the Prophets on the recort, and the parishioners praise him from the printed books.

If Hazan and Baal-Korea are not, then this is not the resentment of this.

They are always in the outgoing simple Jew, and the only difference here will

be that an ordinary Jew will read and even a smoke, but not so spectacular. However, the vast majority of Jewish prayer houses, public and private, patented hazan and readers do not have at all.

Gabay (herd or petty officer) looks behind the order and manages all economic affairs.

Shames executes the rap and rap. He usually combines the positions of a minister and a mailing officer.

Cantor and shames face empitable * 7. In addition to a small salary, they use festive gifts, etc.

Baal-korea (theor) very rarely receives a salary and income for this work does not have any.

The recitation of public Hazan for the big synagogue depends on kagal, and in other prayer houses on gabai. Readers and shames are prescribed by gabai.

Gabay face is an elective, and usually in one Gabaev prayer house there are four. Candidates are selected together with gabai. The Gabais alternate monthly. Each gabai has their own candidate, who, if necessary, replaces the gabay. Gabais are chosen for one year.

To check the cash registers, the controllers are selected. Elections are held on the graduation days of the Pesah (Jewish Easter) festival annually.

In order to the region of spiritual life of the Jews belong to the heder-gakagal (kahal hut), gekdesh (shelt for the beggars), etc., as well as bet-hamertz with a quix, that is, in the field of spiritual life, etc., the best-gamerhac. public baths with a buzzle in which Jewish after childbirth and periods of menstruation commit ceremonial ablution.

The face watching the exact performance of the Jewish queam in the Micwe is called a tuckerke.

Among the persons performing ceremonies that not every Jew can perform for the reason that the performance of these ceremonies requires some preparation belongs to the mighty (smierators) and the shohaets (screamers).

Tuckerke and carmaids are appointed khalom, and the salutes are independent people. They perform this ceremony free of charge, as an honorable and pleasing thing to the matter, and everyone who feels able to perform this, but not very difficult, operation goes to the cuts.

Receic of prayer institutions:

1. sale and return in the house in the men's and women's departments (mainly carried into the construction of the building);
2. sale of aliots;
3. voluntary donations;
4. Puns and plate collections.

Expenditures of prayer institutions:

1. Salary of the cantor and service;
2. heating and lighting;
3. repairs;
4. purchase of jewelry: chandeliers, candlesticks for cantoral analogue and pop, etc.

In case of shortage of funds, new donations of parishions are required. The collection of donations from unauthorized persons, even for the restructuring of a prayer house or serious repairs - very rare.

In private chapels of permanent servants, as well as income and expenses, there are no incomes. The owner of the apartment in which the chapel is opens himself disposes of all honors, and the holoating and reading is performed by someone who wants or who can.

When studying the composition and character of Jewish prayer institutions, the attention of their number is most drawn to.

It can be safely argued that there is no other people in the world who would have such a lot of houses as Jews. It is most remarkable that this phenomenon, which constitutes a very sharp distinguishing feature of the Jewish cult, goes directly in line with the principle of the strict centralization of the religious life of the Jews on which this cult is based.

To purify the sins of Israel and each Jew separately and to meet the religious needs of the Jews in general, Jehovah appoints not only one temple, but determines only a point on the globe where this temple can be built and where the established sacrifice for the redemption of sins can be performed by Him. It is Mount Moriah in Jerusalem. Of course, the now existing prayer houses, as we have already said, do not replace the Jews of the temple, and the prayers they read do not have the significance of worship for them, and thus there is nothing in common between the existing prayer houses and the worship of them, and the temple and worship in it. The Jews themselves, as we shall see below, are deeply aware that the fragmentation of the Jewish community into small prayer groups greatly harms their inner union and deeply undermines the national-religious cult of Jews in general. The main reason for the exorbitant increase in the number of private houses are ceremonies: heirube, alia and cadesch.

Eyru. According to Jewish law, Jews on Saturday and holidays cannot take more than 2,000 steps from their place of residence. Because of this law, every Jew living, for example, in a village remote from the Jewish prayer house on a space greater than the above, must take care to have a prayer within the limits of the mentioned area.

Alia actually means raising a synagogue on the stage. This ritual is established by Ezdroy, 9, and according to some, even Moses himself, 10 is to read the Pentateuch and the Prophets in public prayer on the stage. This reading is not done daily, but on Mondays, Thursdays and Saturdays. For violation of the rules regarding the reading of Ezra threatens with the following words: "Whoever does not read the Law in the next three days will be attacked by enemies." In addition, the reading of the Pentateuch and the Prophets became part of the public prayer during the holidays of the new moon and fasting. The execution of the alia ritual is entrusted with the synagogue to all the estates. He is equally obligatory for the cumonin, for the lion, and for Israel. This reading is made only by the Torah, the scripture of the Law, written on parchment according to the rules of the Talmud and the only compulsory subject of the synagogue.

At the end of the Shemene, the private person removes the swirl from the kavot and transfers his cantor to the cantor or the instalment. Kantor,

having accepted the Torah with respectful awe, utters a short prayer and makes a solemn entrance to the stage (elutens), and the people surround it and are applied to the turn of the belt. On the stage of the cantor with a cork are met by shogne, or gabay (extress), and shumm (smaid). Putting the roll on the stage table, the cantor, on the instructions of the gabay, loudly and singly calls on the name and fatherland of the one who was the first to begin reading.

On this call, the invited person rises from his place and goes on the stage. And when he said to the Torah, the guest utters a prayer loudly: "Blessed be the blessed Jehovah! Blessed be Jehovah blessed forever and ever! Blessed are you Jehovah, the king of the universe, who chose us from all the nations and gave us his law. You are blessed, Jehovah, the legislator." The people answer: "Amin", and after that begins reading * 15. At the end of his guest again pronounces loudly: "Blessed are you, Jehovah, our God, the king of the universe, who has given us the true law. You are blessed, Jehovah who gave the law."

*1 For Detailed description of the Jerusalem temple and its services, see "Biu Regogol." Mainz, 1877

*2 "Pan Tadeusz", Księga IV - Dyplomacja. Adam Mickiewicz.

*3 The best and grandest building of the synagogue is in Berlin.

*4 Three rituals are required by law for female Jewish women: 1) Mikava - the ritual of absolution (see para. c. 170); 2) the requisition of the licht-benchen - lighting candles on Friday evening with the utterance of prayer, blessing the coming Sabbath; 3) hala - throwing a piece of dough into the fire in the memory of the tribute, which during the temple was offered to the high priest.

*5 The Pentateuch used for public reading, in public godliness, shall be written on parchment or on the skin and, according to the numerous rules set forth in the arch of the Hebrews. Zack. Tour Iore-dea ? 270-285, etc. Violation of these rules when writing a scroll, mistakes, damage to parchment, extra trait, etc. make a scroll "accumulus" - unfit for use. There are many such scrolls in every Jewish society; they are hidden in boxes in the attics, or in the cellars of the synagogue, or buried in a cemetery, next to the grave of a Talmudic official, which is called a "genisa". Since when scripting the scrolls are Jews, wherever they are. Strictly adhere to the these Talmudic rules, established in part before R.H., then, of course, it goes without saying that all scrolls represent the same text. With this order of things, the designation of the year in which the scroll is written cannot be done even in the fields, for such a designation would be a prohibited by the Law by an addition against the adopted text. Therefore, it is impossible to determine when one or the other scroll is written, wherever it is found, and to believe the inscriptions on the margins of those scrolls that are sold for the ancients, it is easy to sneak up to deception.

*6 Here again, a reservation should be made that the persons named, neither by their duties nor position have anything to do with the doers, and we consider them in this department only for convenience.

*7 In addition to the named persons, sometimes with bet-hamidrash in large cities consist of Magid (preacher) and battles (psala) ("Kahala Book". Part II,

acts NN 7, 174, 619, 620, etc.), which, at the request of individuals, in dangerous cases, read the life-saving psalms. In any case, Magid and the battles do not constitute the necessary members of Jewish prayer institutions.

*8 Orah-Haim, ? 408; "Sefer-Gayad", statute on Eiruru, verse. 8 and so on.

*9 Kolbo, charter on reading the Pentates, chapter. 20.

*10 Talmud, treatise Meshl, s. 21.

*11 Orah-Haim, 135.

*12 Orah-Haim, choin 135.

*13 Kolbo, the charter on the reading of the Pentates, chapter. 20.

*14 Take the beat from the kivot, insert it back, twist and dress it is called mitzwt (obes).

*15 Since it is quite right and with the correct tum posting of a scroll written without dopations and dopable signs, rarely anyone knows, then at each decent prayer house there is a special baal-corea, a scientist who reads aloud, and the guest face repeats every word quietly.

The first and most honorable alia belongs by right of cogene (the other hand), the second is Levitu, the rest go to the forefront of the laity (popular)

* 16. In the absence of cogene, the Levite takes the first aliya. In the absence of Levitis, cogene takes the first two, his own and Levite. Thus, the advantage of the clergy is asserted. In the absence of cohen and Levite, their aliot becomes the property of other persons of the unspiritual rank present in prayer. For the distribution of the aliot belonging to the people, there is the following order: 1) nasi (prince), 2) Talmud-haham (scientist talmudist) and 3) parnes (representative of public administration) take the highest aliots, which are considered shalishhi and shishi (3rd and 6th), the other ali and others go to the lodge of the rest. Hiyubim, i.e. persons to whom everyone should give up to the aliya is considered the following: 1) bar mitzvah, i.e. the person who reaches adulthood; 2) the age of the victim on Saturday before the wedding and after her; 3) the husband of the mother; 4) the honoring anniversary (panichid) for his parents; 5) who graduated from the first week of mourning, etc.

On Saturday, the reading of the Pentaluch, which is divided for this purpose into 54 departments * 18 (according to the number of Saturdays of the year), is celebrated with the participation of 8, on holidays 5, according to new moons 4, and on Mondays, Thursdays and posts of 3 persons from parishioners who, according to the specified queue, approach the retinue to quietly repeat the reader of the part of the text and then aloud the established prayer.

The cantor who received the alija immediately chante reads the prayer for the health of the titles that was personally suitable for him, his relatives, friends, etc., calling each by name and patronymic, with the sauceut of titles for the Jews: sailing, sea-sea, sea-mare-garave, which are almost equal to the Russian titles.

The meaning of the ceremony of alia is that the guest to read received a salia, that is. He was honored to ascend the Sinai Mountain, which the stage represents in the prayer house, and to read the Law granted by God to the chosen Israel.

For Jews, this prayer is of the same importance as for Orthodox health resorts during the proskomidia. In certain cases, such as the permission of the wife from the burden, return from the road [from the trip, business trips - Append. LVN], the anniversaries of the death of parents, the full-life, marriage, etc., alia is mandatory for a Jew. But every Jewish believer tries without any special occasions, at least once a month to receive this spiritual gift. Because of this circumstance, the demand for the Aliyevs, which immediately, before reading the Pentichates, in public prayer houses are sold for the most part at auction, is always strong, and in large holidays the price sometimes reaches several dozen rubles.

In addition, the Rite of Alia, dividing those who pray into the upper and lower layers, often causes discord: one considers a personal insult that he was not invited to the Torah, the other is offended by the fact that he was invited, but fourth, and not the third; the noise rises when making the most sacred ceremony, and the synagogue turns into a bazaar area, where everyone shouts and proves his own. Often these disputes bleed with fights. For every house of prayer or chapel can have about 75 alis per month, it is necessary to have about 15 prayer houses for 1,000 adult Jews who want to get a huck of one person per month.

But much more aliah's cheat multiplies the number of Jewish prayer houses of the citrash ceremony.

Kadesh is a brief prayer that by its character belongs to the system of vowels and unspoken prayers introduced by the Seimas after the return of Jews from Babylon to achieve religious and political goals, as we said above. Kadesh speaks of the imminent coming of the Messiah and the restoration of the kingdom of Jehovah. But in order for the cadé to penetrate deeper into the soil of the Judaism and achieve the desired goal, it was necessary to make it useful not only for the living. But also for the dead. And here is some sinner, says the tradition, appeared from the other world and informed his relative that he was subjected to terrible torment in hell and that it was possible to save him from them only by means of a cadesh. Thus, the cadés arose and strengthened in the Judaism. As one of the most important prayers, the Kadesh took a place: at the beginning, middle and end of general godliness and is read only when this prayer is done not yet, i.e. Ten, or more, by the Jews together, and moreover, only one of them, it is the person who takes the place of the Hazan (cantor) between them, and others in certain places create a hard and loud "Amen", the pronunciation of which the Jews also attribute the saving force. When reading the same prayers are not conciliar, privately, i.e. One face, to himself, Kadesh is missed.

As the strength of every cadet read in favor of the salvation of someone's soul raises this soul at one of the stages leading from hell to paradise, it is very natural that it is rarely between the Jews one who would not try this way to help their departed parents to climb the hellish staircase and reapprently in Paradise. By virtue of this important argument, every Jewish believer and every Jewish believer tries to marry to stock up on cadesh, i.e. sons, for in the believing sphere of Judaism, the cadés and the son are synonymous.

Because of this order, things with the death of almost every Jew or Jewish people open up several new prayers, depending on how much the deceased left the heirs and relatives, since in the week of mourning, i.e., the death toll. In the first week after the death of the Jew, all close relatives must leave their classes and, sitting at home on the floor, take care of the salvation of the soul of the deceased through the caddes. How many of the total number of such improvised prayers close with the expiration of the mourning week and how many of them remain for a longer period is difficult to determine. Only the fact that, thanks to the Jewish law on mourning, each death happens necessarily generates several prayers, depending on the number of members of the deceased family and the number of individual apartments occupied by them. With the large number of members of Jewish families, it would be possible to accept that each death event gives birth to four or more prayers, but if only three are accepted for the average number, then on the basis of a statistical law that considers 15 deaths for every thousand souls, among them, for example, 45,000 Jews of the city of Vilna, a minimum is formed annually by 2.325 temporary chapels. In any case, these prayers, as a generation of religious life of the Jews, as arising from the demands of the people's religious spirit, should be inviolable in the eyes of an indoor government. But the decentralization of the religious cult of Judgment, as a sad consequence of the development of private prayers, has always been a reproach for the conscience of the advanced Jews, and the power of this reproach has increased for them from the following purely practical considerations.

Execution of the main ceremonies of Jewish thug, as. For example, the replacement of the cantor on Saturday and holidays, the performance of a public reading on the Pentateuch, etc., requires some preparation. To decently perform Saturday and festive praying, you need to be a cantor by profession, that is, to be a cantor in the profession, that is. it is necessary to have a good voice, to know all the worship and verbally transferred from the genus to the genus of prayer melodies and fully understand the Hebrew language in which all prayers are written. The same conditions are necessary for the reader who takes up the public reading of the Pentateuch on the cheating. Here, too, first of all, you need a good voice and knowledge of the Hebrew language, because there are neither vowel letters nor punctuation marks in the cheating. In addition, in this case, it is necessary to meorishly peculiar notes, which accompany every word, and this case is not easy. Such specialists, cantors and readers, few and they can be stocked only by public or fraternal prayer houses, which are able to pay them, although a small salary and deliver some income.

It is known that the situation plays an important role everywhere, and in the performance of religious rites - in particular. It is often confirmed here that from the great to a funny one step. In a decent situation and the correct fulfillment of rites, the word of Jewish prayers and the Law, accompanying these rites and always talks about the high meaning of the chosen people, the negative merits of the non-believers, about the Messiah, the early assembly of the elected allies of Jehovah in the old, crowned, in the sacred city, etc., excite a religious mood, falls deep into the soul and lives. In

private chapels, the cantoral analogue and the scroll are the most part of people, for whom this is not possible, and who in a wild voice and illiterate reading, instead of a religious or fanatical mood, excite laughter and rough area spices that humiliating all Judaism and repels many of his sons present from him.

Finally, in private chapels, a Jew will never hear the word of the interpreter of the Law, nor a reader of folk legends and legends, which are always heard before evening prayer in different corners of public prayer houses. Private mills do not possess such sources of Jewish national morality.

That is why the advanced Jews, with Talmudic or with general education, have always tried to reduce the number of private prayers, especially with the onset of the period of waking and the most important holidays: the New Year and the Day of Cleansing, which are now the main point of refreshment and strengthening not only the Jewish religious, but also the national spirit, and which Jews hold, so to speak, in the walls of their synagogues.

The advanced Jews, seeing in private chapels an veil that correlates the inner connection of the Jewish community and the leading Judaism to extreme decline, diligatedly protect him from this enemy; this, of course, is quite in the order of things. The advanced Jews are encouraged here by feelings of national patriotism and self-preservation. But it is regrettable that with the advent of the law "On the establishment of supervision of synagogues and Jewish prayer houses" of July 3, 1850, of which we spoke above, the government in all cities of Jewish settlement was an instrument in the hands of these representatives and the oppression and persecution of private Jewish prayers contributes to the succession of Judgment in general and the strengthening of the inner isolation of Jews. It goes without saying that in the eyes of the Jewish people, the masses, the Russian government is the persecutor of the holy Jewish religion, etc.

Everything we have said in this section is as follows:

- 1) according to the concepts of the Jews, based on the teachings of their faith, they now have no temple - the temple is only in Jerusalem, there is no worship (in place of it, and the clergy - aaronids, cogens and Levites, although there is and retains its rights, but before the restoration of the temple is considered to be behind the state;
- 2) that in order to fulfill their thieves' thieves, the Jews need only a Siege of the Pentichénith, written according to the known rules, and the presence of at least 10 adult Jews of the male sex;
- 3) that there is no difference in the fulfillment of the prayer and the prayers between the existing public prayer houses and between private prayer houses and between private prayers opening in private residential apartments;
- 4) that officials in the prayer houses do not enjoy the rights of the Jewish credry and do not have the meaning of it for Jews;
- (5) that the difference between public constant synagogues and schools and between private temporary chapels is that the former favor the strengthening of the internal connection of Jews and the prosperity of the Jews in general, and the latter have the opposite influence.

*16 This procedure is introduced, according to the Law "mining darke shalom", that is. Reconciliation of all classes. Orrakh-Haim, ch. 135.

17 Kolbo, the charter on the reading of the Pentates, 20.

18 The Jews are calculating their summers from the creation of the world, and September 12, 1881. was the first day of the new 5642. They hold the lunar year, according to the Ptolemaic calendar adopted by them in the V century. BC. Scientists are Jewish of different countries and centuries in their writings to the time of the adoption of the Ptolemaic system by Jews. (For more on this, see. "Jesad-galbour", p. H.Z.Slonimsky, Zhytomyr, 1856). According to the calendar, the years are: incorruptitude (ordinary), consisting of 12, and metzbarot (leap) - of 13 lunar months.

The name of the months and the number of days of each of them are as follows:

1. Tishra 30 days
2. Markheswvon, or Heshwon 29 or 30 days
3. Kislev 29 days
4. You have 29 days
5. Shevat 30 days
6. Ador 29 or 30 days
7. Nissan 30 days
8. Aior 29 days
9. Sion 30 days
10. Tamuz 29 days
11. Menacheh-ab, or Ab 30 days
12. Edul 29 days

The holiday year, which follows twice a row in a year and once in two years, receives an add-on month, which follows always after the month of "adore" and is called "second-second" and has a "second" with always 29 days. The addition of the second "adore" equalizes, for 28 years, the lunar year with the solar one, which makes it possible for Jewish holidays, based on the word of the Pentateuch, having an agricultural nature, to appear always at the appropriate time of the year.

Thus, the ordinary year of the Jews has 355 days, or 51 weeks, and a terrible year - 385 days, or 53 weeks.

According to the number of the Sabbath days, the Pentateuch is divided into 54 sections, of which every Saturday, in the morning, with public athlection, one is read, and in ordinary years, on some Sabbaths, and two sections. In the years, which contain 53 Saturday days, the Shemin department is read twice. The name of the department means the whole week preceding the Sabbath.

Separation of the Pentateuch into sections and names of them. in the application to this book.

*19 Orah-Haim, st. 135-149.

*20 Kolbo, 14.

*21 The word "amin" represents the original letters of three words: "Esti-Melech-Noeman" (God is the true king) and thus the pronunciation of the "Amin" the Jew recognizes the royal power exclusively for Jehovah, of which the Sejm was very troublesome.

The Talmud says a lot about the meaning of the word "Amyon". Sm. Talmud, Sabbath 119; Berahot 34, 52 and 53; Buka 51; Tyster 15 and 16; Ketubbot 65; Nazir 66; Soth 18 and 37; Baba Baba 71 and Shebuot 29.

*22 Kolbo, 14, h. 2. To satisfy the request for this, a heart-saving remedy at the end of public thug is added several psalms and prayers, after which cadech is also supposed to be. But the number added to this path of grooves, firstly, does not correspond to the huge demand for them and, secondly, the last cadesh is not so weighty.

23 Kagal's Book. Part II, documents NN 71, 197, 303, 538.

For Jewish prayer houses, see there are acts under NN 4, 7, 8, 9, 10, 11, 15, 21, 98, 99, 174, 197, 203, 277, etc.

CHAP. XXIII

Rabbinate

Rabbies are secular faces

Circumcision and wedding ceins

Napoleon I and the Jews

Category: Resigants in Russia

After studying the spiritual institutions and persons of the Jews, we need to find out the extremely important question of the ravinate.

For some strange and extremely unjust considerations, contrary to the basic laws and practical life of the Jewish people, the non-Jewish world has always recognized the function of a rabbis as spiritual. He indulged the rabbis as priests with Christians, and during the speech of the religious ceremonies of the Jews, the very fulfillment of them laid on the rabbis by analogy with the Christian church, where they are performed by the clergy. This false notion of a rabbis as a spiritual face served as a stabbing for all the laws dealing with when and anywhere the Jewish question.

But before we find out the meaning of this profound error for the governments of the countries where Jews lived and live, we must first indicate what the religious ceremonies of the Jews are and who are now fulfilling them.

We have already had a case indicating and here we repeat that the Jewish religion has its own clergy established by the law of Moses. It's Cohens and Levites. At present, the Cohens and Levites living among the people are behind the state before the expected restoration of the temple in Jerusalem, with whose fate they are inextricably linked. Further. According to the law of Moses, the duties of the Jewish clergy are the fulfillment of only those sacraments that belong to the temple service, the fulfillment of all the ceremonies and consumers, to the service in the temple, lies entirely on the duties of every Jewish layman, individually as a means of his personal redemption. Circumcision, marriage, prayer over the cups (kidesh and gabdala) purification of a woman, the commission of public and private prayers in synagogues and all other now in the Judgment of the existing religious ceremonies were the property of the laity even during the existence of the kingdom, the temple and the Sanitary. The right to this spiritual heritage is confirmed by each Jew of the laws: Moses, the Mishnah, the Talmud and all the ancient and new interpretations and comments of these laws. On this basis, every Jew personally performs a religious

ceremony when and wherever he meets him, without any slowdown, expectation, resolution, etc.; constant control in this respect is unthinkable, and the slightest entanglement on this ancestral right of a Jew causes the most extreme, stubborn and desperate reaction.

We will consider here, among other things, the two most important Jewish religious ceremonies in life - circumcision and marriage - and the study of the creature will not leave them in the reader's doubt that when performing religious ceremonies, a Jew is not obliged by law and does not really turn to the assistance of his clergy - the Kogens and the Levites.

The vein of circumcision among Jews is similar in its meaning to the parish among Christians: the Baptism of the infant is introduced into the bosom of the Christian church, circumcision of the Jewish baby, as the prayer that accompanies this ceremony says, is made "a participant in a union concluded between God and Abraham."

On the basis of the law of Moses (Kn. Being, chief. XVII, st. 10-12) male infant on the 8th day after birth is subject to circumcision; only a dangerous disease of the child can completely cancel or suspend the execution of this sacred rite for the Jews. Circumcision is committed by the most part in the apartment of the motherland and rarely in the house of prayer. All laws relating to this rite are set out in the Tour-Jora dea (Evren. Laws) CCI 260-266.

264 of these laws states: "Everyman, even a slave, has the right to be circumcised. A woman, a minor, and even a Jewish uncircumcised, who remained uncircumcised because his brothers died from this operation. So, the right to be circumcised belongs to every Jew; however, in view of the fact that circumcision, as a surgical operation, requires a certain skill, in every Jewish society there are specialists in this part - the grave, the cutters. The Circumcision Rite is as follows:

On the eighth day in the morning, the midwife grandmother, the nearest relatives and household are jealously engaged in bathing and swaddling of the baby. At the same time, the font often turns for midwives to the source of pleasant income. At the end of the prayer in the synagogue, about 10 o'clock, sanduct * 1, can (cutters), quadrators (Gefatter, kum) and quaterin (Gefatterin, kuma), cantor, shamoshim, relatives and various invited persons are collected in the house of the woman in labor. The number of adults present when circumcision should be at least ten (minion). When everything is already ready for the performance of the ceremony, kum, lifting the baby in his arms, expects a loud call of the shammy: "Quarter", in which she transfers the baby to the kuma under the loud greeting of those present: "Boruch Gaba" ("Blagozleut of the future!"). Kum, in turn, brings the child to the scorcher, who, when he accepted him, reads aloud: "And the Lord is the Lord to our forefather, Abraham: Besta be in front of me and be righteous", after which he approaches the sofa, which depicts the throne of the prophet Elijah, Ciest Elihoga, where the prophet sits in the invisibly, who is present at the circumcision, and the place. This is the throne of Elijah, remembered by good. At this moment, the baby is enclosed by three ditches (mogelim). The first of we can do, when we pray: "Glory to you, Jehovah, our God, the king of the universe, who has sanctified us with his command to circumcise,"

captures with two fingers of the left hand *praeputium* and quickly cuts it with a double-edged knife, which he holds in his hand. At this time, the father reads a brief prayer for him: "Glory to you, O Lord, our God, the king of the universe, who sanctifies us with his commandment and commanded us to join him to the union of our Abraham's forger." After that, another could grab the cut place and tearing the skin to the skin to its pointed nails, which is called a *transa*, gives up its place to the third, the last operator; this lips sucks the blood from the wound, spitting it out into the water, which is called a *mecica*.

If the baby of a strong physique and suffered this torture with piercive squeals and screams, the wound is filled with wood powder and lifted the baby on his hands on a pillow. Then one of those present prays above the cup of wine, and with a twofold repetition of the words of the prophet Ezekiel: "And I say to you, with your blood, live" three drops of wine in the mouth of the baby. All the drama this cantor ends with singing "alynx" infant, his parents, present, etc. - the ceremony is completed * 2.

If the operation was successful happily, that is. If the first could not have taken too far with a knife, the second did not tear his nails too hard and the third, sucking blood from the wound, was not infected with scurry, then its outcome is ordinary: the baby acquired the name of the Jew for the rest of his life, for which the parents on this day give a feast in accordance with the rules of *Kagala* regarding *cumnasal* feasts.

The wedding ceremony. The main point at the conclusion of marriage of the Jews is the same as that of Christians - the transfer of the ring; the only difference is that in Christian marriage this act is performed by a priest, according to the laws of the Jewish religion, the ring of the bride conveys the bride to the bride, and if this transfer was made under two legal witnesses, then the marriage is completed and freed from his obligatory power only by judicial order, through a divorce act.

All laws on marriage of Jews in general and on the wedding ceremony are set out in the ? 26-119 Heb. Zach. Eben Gaeser Tour (Kenigsberg, 1864)

The wedding ceremony is performed under the following situation: in the yard of the house or synagogue, under the hop, baldah from a scarf and four bars, put the groom and the bride, and the latter takes a place on the right hand of the groom. A glass of wine is poured, over which one of the present Talmudic or financial luminaries commits a brief prayer and gives a taste from the cup to the bride and groom. After that, Shammch reads *Ketuba*, and then the groom himself performs the act of *cedushins*: he gives the bride a silver ring (or coin) saying: "Garaya at seduces or betabaat zeda zeda zeda zeda zedasere kenezronel" - "With this ring you are prepared [homethed] by me according to the law of Moses and Israel." Here again, one of those present reads a brief prayer over another glass of wine, from which the new couple again tastes. After that, the groom pours the remaining wine, and the glass he must crush his feet in memory of the ruin of the Jerusalem temple. With general congratulations, *masolts*, wedding ceremony ends *4.

We have already had a case of pointing to the religious ceremonies of the Jews: praying over the cup, purifying a woman, reading public and private

prayers and studying them in connection with the two most important ceremonies just considered, gives us a categorical indication that in the performance of Jewish religious ceremonies, the Jewish doctity does not take the slightest part.

But all this until now, to the surprise, remained completely unknown to the whole Christian scientist of the world and governments, who, looking at Judiavania from the point of view of Christianity, even when it is indicated to this feature could not accuse with the idea that the fulfillment of religious ceremonies among Jews did not require clergy. But the false belief of the Christian world that the fulfillment of the demand of the Jews was entrusted to their clergy, led to an even more false conclusion that such clergy are ravines. Meanwhile, the ravan of the Jews is not a spiritual one, but a secular face.

*1 Probably from the Greek "Syndikos" - an influential member of the society; it is a person invited by the parents of the new ditdle, from a monetary or Talmudic nobility.

*2 Some details of the circumcision ceremony:

With the birth of a child among the Jews, the first concern of the family members is to protect the mother and the baby himself from the obsession of the unclean spirit-sata, which invisibly soars around and in every way seeks to dwell in them. The most correct means to get rid of this terrible enemy is the Rear Gamalot. This powerful talisman consists of 121 psalms, written on paper and surrounded on all sides by the mysterious names of the inhabitants of heaven, with whom the Jews are introduced to the Talmud and Kabbalah. This mascot is pasted on the bed, windows, doors and all holes through which the evil force could get to the victim. In the evening on the first day of the birth of a male baby, he is greeted by future comrades and life companions: a whole hedger (melomed school) of young children with his hiplife (the assistant melamed) is to him, and they read a new alien to the world prayer for the dream of the future. After reading the boys, they usually subsided with a kind of marmalad of boiled beans, peas, gingerbread, etc. Reading this prayer by hedering boys occurs daily until the day of circumcision. On the first Friday after the birth of the baby, in the evening, after a Shabasy dinner, the motherhood and adult Jews gather on the ben-choir and after a light treat read the same prayer. On Saturday morning, the father of the newborn goes to a synagogue or other chapel, where, when reading the Pentateuch, he is called to the Torah and the cantor sings to the Mishebakers - a man of the summers, his wife, an infant, etc. ... At the end of the prayer, relatives and invited persons go to the mother in the shalom-zahor - a congratulations on their son. There they are treated to them usually with vodka, gingerbread, and rich with cakes and knot. On the eve of the day of circumcision, i.e. in the evening on the eighth birthday, there is a waht - the night of the guards. Here gathers so-called clausovers (poor young Jews engaged in the study of the Talmud in everyday life, or prayer houses) and spend the night at the mother in the bauterion and reading of the Talmud or Mishnah. In reward, these clapsners receive, in addition to a gift dinner, still a nerd (mercy). However, it should be noted that the Wahnakht is only among wealthy Jews, the poor do without it. Then

comes the significant morning in which the infant is sealed bequeathed to the children of the chosen people, circumcision.

*3 Ketuba is a marriage contract written in the Halta language, which sets out the duties of the husband relative to the wife.

*4 Some ethnographic details of the wedding in the Jews:

The wedding holiday of the Jews begins usually before the wedding day. It comes before the day before the day before the wedding. When the sixth day of labor and concern approaches the evening and the peace and silence that reigned in the house foreshadow the imminent appearance of the sabas, then to meet this divine guest to the family of the fiancé before, and then the brides are local musicians with national melodies of cabotatate Shabbat (in each Jewish community there is an approved local composition of musicians: violinist, cymbalist and bass). To this orchestra belongs to the Badhan-Please, who sometimes brings to tears, sometimes comforts the wedding audience with its impromptu in verse, singing them to the music. At a wedding dinner, he's a magician. This is the first signal of a Jewish wedding. On Saturday morning, the groom, his father and relatives expect a synagogue with his honors. During the reading of the Sabbath department, the Priestate is awarded after relatives and friends of the last in number and place, but important in the meaning of the Alia (honor) called maftir, and when he proclaims the usual "many summer" the cantor in his honor announces the synagogue of the singing. Here, from all sides of the synagogue, and especially from the windows of the women's department, pours on the groom of halo, almonds, etc., and dashing at this seductive prey, dashing guys from the lower class often end their innocent hunting scenes, not quite decent for the house of prayer. Solemnly returns home with relatives and friends who want to express to his parental home his warm, heartfelt congratulations, for which, as usual, they receive a light treat. Finally, the fun day of the golden Saturday is already at its end.

Musicians again take on instruments, again before the groom, and after the bride is held a couch of landlords (songs). (Intagonists in dancing at the wait pay the musicians for each dance at a set price.) These songs are fun in the groom family, but here they are short; the bride still has dances with dances. Although only the beautiful sex (mainly a girl) participates in these dances, they are always animated and often continue far beyond the midnight, until all the copper pennies pass from the pockets of the dancers to the cimulical box. With the onset of the wedding week, an active life in the family of newlyweds boils: everyone is fussing, cramping, coming up, inventing and acquiring funds to decorate the upcoming family holiday and increase its solemnity. The newlywed fathers are concerned about more serious deeds. They just have a head around the hard reflection, as if to attach the dowry somewhere in the right hands and for a favorable percentage, to provide the promised children in the dowry with promissory notes, etc. When these important cases are settled, of course very rarely without the intervention and help of beth-dina, then it is still necessary to satisfy the claims of the matchmaker, shadhana (in Jews, marriages are made through the shadhans (svatovs) and dodge-convention of dozens of people) that requires legal remuneration for hard work. Otherwise, Shadhan

will attract the beth-dina to the trial, will be banned on the wedding, etc. Finally, it is necessary to put an end to the Shahshniks, for if not paid to the rahashsh are paid, the wedding is not to be. (Rahash is to serve in favor of a rabbi, Hazan (cantor) and chesmet (synagogical elder). In Vilna, this fee was given at the mercy of until 1868 and was charged by the police. Rachash in Vilna was part of the auxiliary box fee, which we talked about above). And after many work, everything is arranged: shadhan, the rahashniki are satisfied, the musicians agreed to the concession and the ketub (marriage contract) is already ready. Then, after a short walk of the shames around the city with a legal list in his hands, the groom and bride's rooms begin to be filled with invited guests. At this time, the groom is brought from the bride by a tallet and a whisper (Tallet is a cashmere white scarf with black stripes from two ends. Kitel is a white shirt like a Kski used by the Roman Catholic clergy at worship) is the vestment of married Jews, in which they are dressed and relocated to the next world. These sacred gifts are given by badhan, trying in impromptu verses to explain their high meaning, and especially the meaning of the day when they are received. As soon as the groom gets paid enough, listening to the Badhan muse, he is left in this sad mood under the care of the masters, who should dress him with a crown in the dressing room, and badhan with musicians goes to the bride. There were a lot of guests here. Everyone crowded around the bride sitting in the middle of the room (mostly on the wrapped sauerkraut), and silently in the hairs of a spit. It is sad here at this time, and everyone is looking forward to improviser badhan to cry under his lyre, lightening the heart from the bitter senses pressing him. When the bride's bone is woven, in the memory of every married Jew, the past days of freedom and hope are resurrected, which covered her life to the crown, and a long string of bleak, dark days experienced under the yoke of an unbearable position after the crown. "And I was recently a bride," thinks young, but old Esther's eye, "and Mire's parents promised golden mountains in marriage, and my hopes were bright, pink. But how did it all end? I'm not twenty-five years old, and I'm already looking old... I was exhausted from a very bitter, hopeless life, being the only support and support of a crowded family. True, my parents did not skimp for me, they gave a lot of things, and even beyond their strength, and supported me with the family for several years. Can you ask parents more? But where, it is, the fruits of such diligent parental care and all the material wealth with which they sacrificed for me? In response to this question, the colorless figure of her husband, the rebuff to Handel, the Gendel or Rib Fishela flashed in the memory of Esther. "Yes," Esther continues to think about himself, "the parents gave me everything, but for whom did they give me? 17 years was my husband, because he is still a young man, and besides, like all Jewish grooms, has not yet been prepared for anything. That's where my death was. I have not found in my husband and do not find either a breadwinner or a patron; he c-boyishes only increases the burden of family life, which I myself must drag on my shoulders. At that time, Rachel and Rebecca, and others present think the same thing at this time, for a rare Jewish woman did not experience a bitter fate like Esther. At the same time, the general heavy despondency Badhan, as from the sky, is here with his

improvised morality. Whether he says a case or weaves inacerable words into empty verses - it does not matter. Everyone is crying. Suddenly the doors opened. Shamesh came and shouted: "Cabolat is a diagnetate!" (Meet the groom!) After him and the groom, accompanied by men, comes directly to the crumpled bride and covers her head with a handmaiden scarf, and women shower it with hops or oats. With music ahead and lit candles in their hands, the best holders open a solemn move to the place where the hup is located (Bulletic, mostly in the schoolyard); parents, friends, etc. lead there and the bride, which, describing with its companions seven circles near the groom, becomes on the right hand of his narrowed. Badhan loudly invites parents, relatives for the blessing of the newlyweds under the candog, that everyone enslaves their hands on their head. And now comes the time of wedding. This act begins with prayer over the cup, and the performance of this prayer is awarded to the one present of the Talmudic luminaries, who won for himself in the Talmudic world the first place. He is loudly invited by name, adding also a rabbinic title. From the cup, over which the prayer was made, the bride and groom must taste the bride; after that, the shammy loudly reads a written wedding document in Chaldean. After that, the act of kedouches is committed: the groom gives the bride a silver ring or a coin, saying: "Garee at or the betabaat zeta dowistles Ketate Moshe ve Yessalel" ("With this ring you are engaged to me according to the law of Moses and Israel"). At the same time, he must crush the foot with his foot the glass so that in this solemn moment not to forget about the fall of Jerusalem. Here again read a short prayer over the second bowl and, when the young people tasted from the cup, there is a general wish of masol, and then with music in front of the young people see home.

The young people have been sweating all day, for the day of the wedding is at the same time the Day of the absolution of sins for the newlywed couple. Now they are for the first time nearby to talk to a light chicken soup, called this time the golden ear. Finally, a wedding dinner came the most interesting moment of the holiday. Dinner is already ready, the tables are covered for men and women (separately, of course), and the candles are lit, waiting for guests, who, however, are not very late. The rebile Meir of the Dion and the reb's Chaim came to be a deputy, and both, and relatives, what else to expect? "They ask to the table," cried Badhan, and all the guests are sent to the pelvis with water to perform the ceremonial ablution of the hands, without which a Jew will not eat bread. Behind the groom, who took the first place at the table (obowan), all the others were placed. For dinner, it seems, all are invited in the same form, the same sham, on the same list, but, taking a place at the table, everyone should, however, know his dignity. Do not climb high, or they will be seated back with shame and, perhaps, from dinner they will ask for it. Places closer to the groom belong to the rabbis (if he honored the holiday with his presence), the kagal and Beth-Din state, the scientist and the monetary aristocracy, and the mere mortals stay away. But a democratic principle is not allowed between them: and here the melamed tailor is not a couple, and the skillkar will not sit with the bakery. When everyone sat down rankly and the bread with prayer was broken, then the barbans (serving at the table) begin to bring each guest a portion

corresponding to his sauna and position in society. That's what the art of a good sarvar is to gently sort portions of pike and hot, etc. and so that with an aristocratic portion not to get into the plebeian corner. If this order is observed, the latent loses nothing. If an important person appears even by the end of dinner, now the voice of the barn is heard: "A good portion of fish for the rebruden Chaim", etc.

To the material benefits of the wedding feast, spiritual pleasures are still attached. The delicious dishes are accompanied by witty improvised verses of badkhon to music. He flattered the bride, the bride, their families, and each luminary separately. He reminiscences in the verse of the great sunlight, hidden in the immediately sitting rebruden Leibé, who exhausted the wisdom of the Talmudican ocean, and the affinity of the blissful memory of the bliss, the great rad of the bride, with a great ravan from the town of the Šoklisek; he disassembles everyone in turn (reproof only the aristocrats), giving everyone honor and glory to each other.

Having entertained the audience with oratorship, badhan turns into an actor, magician, etc. In short, badhan is a long-haired hand. But the wedding feast is approaching the end, badhan shouts: "Droche-geshken!" (Wedding gifts!) All relatives and acquaintances, by custom, bring or send wedding gifts; they are given to the groom as if for a jerk (spech) that he holds during the wedding feast. But speech is very rare, and gifts are included in the custom. The objects received from all sides, Badhan puts in a tray prepared for this purpose, loudly proclaiming the names of the donors and the names of objects. Sometimes they give rich gifts: silver sets, candlesticks, necklaces, diamonds, money, etc. But the offering does not last long. Everyone is already tired and, getting up from the table after prayer, prepare for the caste dance. Badhan invites each of those present who approaches the bride, and, taking up the handkerchief in her hand, makes one lap with her to the music. The last after all men and women comes to the bride. After the caste dance, the young are taken to the singing.

"Rabbi", "Rabbi" or "Raven" - the word Haldey, means: chief, lord, or corresponds to the Jewish "sar". In the books of the Prophets, the title "Era" for the first time is at the name of the Assyrian chief Nabuzardon (Jeremiah, chapel. XXXIX, st. 9); acclimatized on Jewish soil in its original sound, this title is subsequently assigned instead of "sar" by representatives of Jewish secular institutions and to scientists. Thus, the title of "rabbi" never meant a clergy. In their prayers, the Jews, in the name of Moses, add the word "ravanite"; the 8-th member of the Creativity of the Creation of the Jewish faith says: "I believe and confess that the whole law that is now in our hands is the one who was given by the God of Rab (mosaic Moses, peace to him)." The title "rabbi", of course, can not be covered here [substitut - Approx. The rank of priest; to assert the contrary is to say absurdity, for it is known that the priest was Aaron, and Moses never. At the time of his conversion to the Savior [Jesus Christ, Prim. Students and people constantly add the title of "Rabbi" (Mark, chap. IV, p. 5 and 17; John, chapter V, st. 31; John, chapel. VI, st. 25; John, chapter IX, st. 2 and so on.). But no one would say that the Savior was a Jewish priest.

Over the time, when power over the Jewish community was established for the class of scientists, the very title of "ravine" turned to the common word, and the outstanding ravines, the lumines of Talmudist casuistry, began to add the title "melech" - king, as if for the meaning of all the greatness of their secular power. Currently, all the Talmudic know is called by the title of "robber", and the prominent Talmudist, a ravine in the community, is always, as we mentioned above, the chairman of the civil court, the beth-dina. Thus, we see that the Christian world and the new faith government are deeply mistaken: 1) believing that the spiritual demands of the Jews are fulfilled by the docs, 2) assigning the fulfillment of these demands to the ravyans and 3) considering the ravyans to be spiritual as prosecutors. It goes without saying that this triple misconception has always been. On the one hand, the source of the most serious mistakes and then disappointments for all non-veraver governments, which speculated the life of the Jewish masses, and on the other - delivered the celebration to the Kagalo-Betdin republic. But the fruits of this erroneous view on the part of the non-Jewish world have never been so salutary and as abundant to the Jews as in our nineteenth century.

That's what it's about. When at the beginning of this century in France calmed the confusion and calm and order were established, then the Jewish question, which did not hesitate to appear on the stage, attracted serious attention of the new ruler of France and the conqueror of the peoples. The circumstances that caused this question and the view of it by Napoleon I in 1805 are precisely depicted in the following words of Napoleon himself. "If this point is fulfilled," says Napoleon I (in 12 of his project on the transformation of the life of the Jews), then it will still be necessary to take effective measures to be constrained by the habit of excitement, and to suppress this organized deception and urosity. In the IV explanatory article to the above-mentioned project, he says: "Our goal is to assist the landowners (against the Jews) and to save some departments from shameful dependence, for the transition of most of the estates of the departments to the Jews as collateral (hypotheke), to the people, who by their customs and laws constitute a separate nation in the middle of the French people, is a real dependence. In recent times, this useless community almost took possession of such lands and the extreme forced the government to hinder its success. Since the domination of the Jews for an hour increases by means of sourness and pledges, it was necessary to put him obstacles. The second plan has a goal, if not quite annihilate, then at least to reduce the inclination of the Jewish people to many occupations by which they in all countries of the world harm civilization, order and social life.

These lines quite clearly depict the circumstances that caused the Jewish question and the true view of Napoleon I. Of course, there is nothing new in all this. It only depicts the sad picture that is repeated on almost every page of Jewish history. But it is only important that the means by which the defenders of the Jews have always managed to obscure the real appearance of this picture, this time turned out to be unsuitable.

Let's take an example. When the indigenous population of vast Russia, also inhabited by the Jews, was freed from serfdom, and the life of its estates was

not yet normalized from the riots of the Polish uprising of 1863, then the Jewish question did not slow down and here to appear almost in the same form in which we have now seen it in France. There was a murmur from all sides: the Jews rob, exploit all other estates; they took possession of the living capital of the country and all the houses of its cities and towns; they seized trade into their hands and brought it to the lowest degree of small-scale trade; they drove out unbelievable craftsmen, and brought the handicrafts to the ugly craft, etc. - all these accusations of thunder were thundered throughout the space of our fatherland and in 1866. The Jewish question has paid everyone's attention. But immediately the Jews themselves, and with them, many liberals, without refuted the accusatory facts themselves, immediately launched ordinary rods: "Learn emancipation to the Jews, and they will cease to live exclusively for their separate, enchanted kingdom; spread between them the Russian language, try to acclimatize them, unlead them throughout the state, so that they are not so tight. Then not only the Jewish question, but also the Jews themselves will not be; they will become the tiring Russians of the Mosaic law. All these exclamations still enjoy our trust and overshadow the essence of the question, presenting it in a wrong form. But under Napoleon I, they could not take place. The question of the emancipation of Jews in France was long ago resolved by the revolution of 1789. The three-colored banner of the revolution called the Jews the Church of the Law and gave them complete equality. To let the question of the acclimatization of the Jews was also superfluous. This has long been done, so to speak, by the general law. If any prevailing nation is materially and morally strong and aware of this force, then the foreign element living in its midst will necessarily be absorbed by it, at least with respect to an external way of life. In obedience to this law, the external life of Jews in France has long been in French manner: language, costume, etc. They have long been the French. The condensation of the Jews, too, could not give rise to the emergence of the Jewish question, since there were no more than 60 000 inhabitants of the Jews in France. Thanks to the above circumstance, Napoleon I was not committed to at least about the place where the disease of Judgment lies, and about her real name.

Napoleon's arguments on the Jewish question shows that, in his opinion, the attitude of the Jews towards the French, which constitutes a sad and exceptional phenomenon between French different and healed citizens, stem from the fact that Jews are associated with the indigenous population only external, artificial, weak ties - language, costume and civil rights, but with blood, property and family life, they, as a people chosen, always form a completely separate. Thus, the attitude of the Jews to the native population flows directly from the Judaism itself: from the aristocratic view of the Jew on the rest of the plebeian humanity. To destroy the source that generates this evil, it seemed necessary for Napoleon to purify that full, free and natural path to assimilation of Jews with the French, to whom other non-bearing and foreign elements: the Germans, Italians, the Spaniards and other peoples living in France assimilate with the indigenous population together. To achieve this goal, Napoleon drew up a plan to transform the

inner life of the Jews and hoped to carry it out through the ravines whom he considered to be Jewish clergy.

Not considering the need for the purpose of our book to study everything Napoleon thought to do - but did not, we will not go into the details of his plan here, but in passing away, let us just say that his demands did not go a step out of the boundaries of moderation, humanity and justice.

In his plan, Napoleon hampered only that the Jews recognized the French in exactly the same, equal in all respects, worthy fellow citizens, what the French recognized the Jews; that the French were brothers with whom it is possible to enter into a family kinship in intermarriageable marriages. Or even more or even more shorter: Napoleon thirsted only that the Jews recognized the French of human rights, so that they in their environment give the French equality.

We repeat that from a universal point of view of Napoleon's plan for humanity and justice, fully corresponded to all the conditions of universal civilization, and as an instrument for weakening the inner strength of the separate kingdom of the Jews, it would seem, this plan was worthy of its great author.

But all this is only from the point of view of the universal, from the Jewish, as we will see below, the matter was presented in a completely different form. Strength, however, is said, not in the project, but in its implementation. Here the vigil are the vigilant, unfortunately, in a completely dark area for him, on which he groaned with a torment and, except for the pro-mugs, could not do anything. Here Napoleon acted for reasons arising from the above-mentioned erroneous notion of the meaning of the ravines, as a result of which, by his own unsuspect, he gave him a new, irresistible force.

Considering the rabbis as sovereign masters in the affairs of the Jewish religion and hoping to carry out their plan through their spiritual authority, Napoleon first of all considered it necessary to take care of the organization and increase of the Rabbinary power. To achieve this goal, he was in 1806. Established in Paris the Sanhedrin of 71 rabbis on the model of the ancient Jerusalem. The Jews, Napoleon thought, would meet in this tribunal the high spiritual infinite power to which they must unquestioningly subject according to their professed Talmudic law. Provincial consistories with a disciplined Rabbinical hierarchy were soon established throughout the Empire to properly administer this power throughout the Empire.

And so, graduating from his preliminary work and stocking up on the most trustworthy, in his opinion, the ruler of France, which at that time was all unquestioningly conquered, hoped to increase his glory as an immortal crown of the reformer of the judiciary. But this bright hope did not live long: soon the time came when it was gone and dissipating like smoke. However, it should not be thought that the rabbies or the Sanhedrin allowed themselves to contradict the cause or disobedience to the demands of a strong ruler. On the contrary, the rabbits without serious resistance confirmed and signed everything against which many of them soon protested themselves.

Thanks to this circumstance, the minute of Napoleon's disappointment in his hopes came only when the word was to turn into a matter when the Jews had to prove in practice that they had really recognized the French as equal and that they were ready to enter into the path of natural assimilation with them to the path desired by Napoleon. In other words, the matter was clarified only when, according to the third point of Napoleon's plan, they began to demand that one of the three Jewish marriages be mixed between Jews and French. It suddenly happened that it was suddenly that it was an unthinkable cause to be a Jewish one; it, from the point of view of the Jews, was tantamount to sacrificing the Jewish religion to Christianity.

When Napoleon finally learned that the authority of the Rabbiny power and the iota could not be changed in the Jewish religion, and that the Sanhedrin in Paris belonged to the products of an arbitrary imagination of people who knew neither the laws nor the history of the Jews.

Assisted by complete failure and convinced that it is not possible to break the inner bonds of the enclosed Jewishism, Napoleon in 1808. He issued a decree in which he began to resolve the Jewish question from a completely different point of view. In this decree, he subjected to the limitation of the bills in the hands of Jews on Christians, forbidding the Jewish money on bail to an employee class, and constrained the transition of Jews from one place to another, etc. -- in one word, in the decree of 1808. Napoleon began to seek the salvation of the local population from the oppression of the Jews in the same common purely external, incorrect measures, with which history has always and everywhere met the latter.

But it was a thunderstorm for the Jews. "God will send our grief to the enemy, in which he will forget about us," Jews will always say when anyone rebels against their usual order, and this word is not too late to come true.

With the imminent fall of Napoleon, everything really went into oblivion.

Only the Jewish spiritual organization established by Napoleon remained.

But this new building was not destined to fall together with its founder. The Jewish historian Isos, telling about the Jew to whom Charlemagne instructed important state affairs, says: "Of such favorable cases, the Jews inevitably benefited their religion."¹² But we, after all that has been said, for our part, can add to the remarkable saying of the Jewish historian that the Jews have always been able to benefit for their religion and for their national banner not only from the same, but even from the most unfavorable circumstances. The rabbinate soon turned into an instrument to enclose the Jewish banner from the enemy much more dangerous, not only Napoleon, but also Nebuchadnezzar, Aman and all other enemies with whom Judgment has ever met on the path of its historical life.

At the beginning of this century, Christian civilization began to conquer the ground in the dark Talmudic kingdom, tearing its internal forces and subject it not to violent, but to natural decomposition. Among the Jews who received European education, "Jewish religion lay," as Dmities says. Stern, broken tablets, ceremonies, a broken chain, and the inner ties, by virtue of which the Jews always lived alone for all and all for one, were completely dissolved. Mendelssohn, his follower of Friedlander, and others, energetically his efforts, could not arouse the national-patriotic feeling in

his highest Jewish sense and reject the hand of a powerful enemy in his highest Jewish sign and reject the hand of a mighty enemy. They themselves were soon fascinated by the general aspiration and by their transition to Christianity intensified the upheaval of the Jewish soil.

To save the Jews from the said danger, the forces of particular [of individual] people were insufficient, even if with such importance as Mendelssohn, Friedlander and others. It required a friendly force not private, but official representative.

In such an instrument soon turned into such an instrument for the Jews of Napoleon established by an imaginary spiritual hierarchy.

The Central Authority, under the subsequent French government, has become a central consistory, and it must be assumed that the French government, thinking that the rabbis were clappined with special rights, at least with regard to the fulfillment of ceremonies and religious demands among Jews, he expected to take advantage of this circumstance at least to subordinate Jewish life to their control, in which the Jews were probably encouraging. Otherwise, the government would not transform, but would destroy the institution that turned out to be infertile.

The official representation of Jewish communities, created in this way and strengthened by the French government, indeed soon, eliminated the destructive influence of the Christian civilization on Judaism and saved the weakened banner. Leaving the affairs of the Jewish religion (for the reasons set out above) in the care of the old order, the new official figures, according to their vocation, took under their guardianship the national-patriotic feeling of the Jews, which they began to awaken at any opportunity. The oratorical speeches with which they are everywhere, instead of edifying sermons, replete, like their journal and literary articles, constant reminders and stories of the long-pained suffering of the Jews by the unjust Christian world, about the Inquisition, ostracisms, expulsions and other medieval horrors, on the one hand, and on the other, exposing the high moral advantage of the children of Israel, The luminary, etc. 14, again began to expand the abyss separating the Jews from the rest of the world. Such seeds that were fruitful for the Jews, they began to throw young people in the environment in the environment, taking care of the work of the upbringing of the younger generation everywhere, thus laying the most correct guarantee for the future fate of the Talmudic banner in the so-called Jewish theological seminaries and rabbi schools erected by them everywhere under the auspices of local laws and authorities with the rights and advantages attractive to students. Since they were provided materially by the government and clothed with the official power, the activities of these representatives were nowhere constrained.

Under the influence of these new figures on the social, family and private life of the Jews, local and world unions (brotherhoods) began to arise everywhere under various names, in which the previously weakened inner bonds, by virtue of which Jews live alone for all and all in one, between the scattered forces of the Jews were restored again, renewed and strengthened.

As an excellent weapon for achieving the high folk goals that we have now met, the hierarchy was soon introduced, at the request of the Jews, and in other European countries. The fact that the spiritual hierarchy established in the German states is in solidarity in the trends and aspirations of its French and faithful to the Talmudic banner, we are convinced by the statements and decrees made at the famous Council of Jewish Rabbis in Breslau (1869).

Here is what was proclaimed at the Council: "We stand on the basis of a positive Jew, and our ultimate goal is to strengthen and expand its borders with all our strength..." "We want to establish the unity and freedom of all Jewish communities. "Cused with general agreement to encourage all communities of Germany to appeal to the government to appoint teachers of Jewish law in higher education institutions."

It is also decreed unanimously that all members of the Assembly sign in the members of the World Jewish Union and that each new member tries to act in favor of this union with all means.

In conclusion, we cannot but say a few words about the success of this new organization in Russia, where it moved in the 40's and met the most welcoming reception on the part of our government.

To erect it in Russia in 1847, two Rabbinary schools were opened in Vilna and Zhytomyr, and in many cities of Jewish settledness, a huge number of so-called Jewish and 2nd category of schools adapted to the preparation of students for the Rabbinian schools.

With in mind finding in this new hierarchy a faithful helper in the difficult matter of improving the everyday existence of Russian Jews and converting them into useful citizens, our government decided to establish a new tax with Jews under the name of a candle collection of up to 327,000 rubles to support this hierarchy. a year that still exists.

Interesting, of course, is the question of what the Russian government expected from the newly introduced Jewish ravens? The answer to this question will be the following words of the law:

The rabbis's servitude is: 1) to observe in the public service and the ceremonies of faith the established rules are preserved; to explain to the Jews their law and resolve the perplexities that meet in it; to instruct them in the true sense of the law, but not to use with this other means except for persuasion and exhortations; 2) to direct Jews to respect moral duties, to the obedience to the general state laws. for inmates, marriages, dissolution of marriages, burial and conduct metric books throughout his department and submit them where they should be according to the rules referred to in the Laws of States.

If, in the words of this law, we recall all that we say above regarding the Jewish services, regarding the Jewish ceremony and the persons by whom they are committed, it will become extremely obvious that this law is a stillborn product, which was not destined to provide the Russian government with the positive service that it expected of it from it.

But if at all, all the Russian legislation on raves did not lead to positive results, then, unfortunately, it was fraught with negative results.

Let's explain the examples.

From a Jew entering into marriage, the law of the Jewish religion, as we have already seen, demands that the ritual of marriage be performed by himself, otherwise, says this Law, marriage will be invalid, the wife will be an illegal partner, the children from this marriage are mamshely (illegal) who are out of Israel. The Russian law requires the same Jew that the recipient of the marriage is fulfilled only as a rabbi, otherwise his marriage will be invalid and he will be punished, etc. Further, from a Jew who wants to divorce his wife, the law of the Jewish religion requires that he personally ask the scribe and witnesses to compile and sign a divorce sheet, to deliver even for this his own sheet of paper, ink, pen, etc. and clearly expressed at the same time before beth-deun that he was divorcing his wife of goodwill and, finally, that he himself personally handed the divorce sheet written at his request to his wife, who divorced his wife, directly or by lawful commissioner, whether he personally wrote. And the Russian Law tells a Jew who wants to divorce his wife that the ceremonies of dissolution of marriage must be performed by a rabbi and that otherwise the divorce will be invalidated, but not explaining, however, what exactly should be manifested by the action of the rabbi: it is not known whether a rabbi should write, sign or confirm his signature of the divorce, or he is obliged to personally transfer it to the spouse? All this remains an open bewilderment not only for Jews and for the rabbis themselves, but also for government institutions, since, by imposing on the rabbis the duty of committing the desolation of marriages, the state law does not indicate what the act of the rabbi should be in this act.

Then, the law of the Jewish religion requires that he be punished by his son, to be circumcised on his 8th day personally (or, if insane, the Russian Law says that, except a ravan, no one has the right to commit circumcision.

More example. Regarding the funeral, the law of the Jewish religion commands them to be performed by anyone else as the relatives of the deceased, and the Russian State Law says that "... the burial ceremony must be performed exclusively by rabbis" and again does not indicate what the role of a rabbi, that is, the role of a rabbi, that is, the fact that is, the fact that is, the fact that is, the fact that the role of the rabbi should be the role of the rabbi. Should the rabbi rip his dress on the occasion of the death of every Jew, whether he is obliged at the death of every Jew, instead of his closest relatives, sit for half seven days, read the deceased cadash or should he perform tuition, which the Jews do not have at all? All this again remains an open, unresolved bewilderment and question. Everywhere the law of the Jewish religion speaks to a Jew one thing, and the state law says another.

With regard to religion, almost all peoples have the same psychic traits that, when encroaching on its laws or customs on the part of an external enemy, and especially from the outside of non-verb power, the ardent defenders and executors of their laws or customs are then not only people of the religious direction, but even those who, without such tremors from outside, belong to these laws quite indifferently or even to their religion. The Jewish religion has experienced its destiny in this respect for more than 20 centuries and,

when it is encroached on its laws by foreign authority, the Jews, as you know, did not succumb themselves to either the sword or fire.

Because of this psychic law and historical truth, it is not surprising that in the question: "How to be here?", involuntarily arises in the soul of a Jew at every family holiday, religious triumph, etc., when he unwittingly has to listen to the contradictory voices of the law of the Jewish religion and the state law, he irrevocably decides to be obeyed only by the first law as the "voice of truth" emanating from above, and the other must be rejected. It is a matter of how similar a conflict between religious Jewish and civil laws can strengthen the attachment of a Jew to state law and consolidate its isolation from all Russian as encroaching on the religion of its fathers and the eternal heritage of Israel.

As for the rabbis chosen at the request of the government, who, by the way, the Jews are not called as "state" chosen at the request of the government, they remain, together with other Jews, are quite true not only to the laws of the Jewish religion, relating to the rites, but also of the old order relative to Jewish metrics. Of course, by the end of each year, the "state rabbis" deliver where books and reports follow, in which they are real spiritual figures that fully meet the requirements of the above laws, but these books are now given as many faith as to the figures and given by them for the proforma of the compiled metric books. The Old Testament story, acting on the religious belief of the Jews in the sense that the calculus of the Jews should call upon the people the terrible wrath of God (2 Kn. The Kingdom, G. XXIV) and the material benefits that the kahal, which the imperial-servant government owes the number of souls of the Jewish population, extracts for themselves and for Jews in general from the rabbah of most of the Jewish population, are two levers that have been in charge of representatives of the Jewish community since the submission of Jews to the Jewish community. These two levers have not lost their binding force for the "state rabbis." Therefore, it is not surprising that the metrics drawn up by the "state rabbis" turned out, as we have confirmed above, are not suitable. By the mis-commodation, it should be noted that the devotion of the "necked rabbis" to the old order for them is unprofitable. For the performance of duties, they would never have been received from the kahal of what they would get for non-fulfillment.

As a result, it turns out that the laws on the spiritual affairs of the Jews, remaining a dead letter, put the Jews in a false and hostile attitude towards the government, and the "represented rabbies", receiving remuneration for not fulfilling what according to the Russian Law should be performed, give a living example of disrespect to the Law and the authorities, and this, of course, much more Talmudic laws and fantastic works. Law is not the law. But that's one side of the coin. There's another one. Not finding for themselves activities in the field of religious life of Jews, "state rabbis", i.e. The more capable and more energetic of them are clinging to the political side of the Jewish life. A speech from the synagogue pulpit, on which, in passing, they appear exclusively, when in a synagogue on any occasion are representatives of local foreign authority, separate works, articles in periodicals, etc., they constantly rattled about the glory of Israel and about the high moral advantages of its children over all the tribes of the earth, and

they every time they take on the scenes selected by them. In these speeches, articles, brochures, essays, etc. These imaginary pastors are constantly hampered about the religious fanaticism, atrocities and injustices of the Christian world concerning the Jews, while resuming in the memory of Jews the ranks they have forgotten of, exiles and similar episodes from the clashes between Jews and Christians in the Middle Ages, episodes that can ignite national and religious hatred of the entire Christian world in their hearts, without distinction of nationality. Immediately, there is always a broad question of limiting the civil and political rights of Jews as a sign of gross ignorance and backwardness, as a feat of hatred undeserved by Jews, etc. At the same time, they spread with particular energy the beliefs in the beneficial activities of the "World Jewish Union" between the Jews for the Jewish national banner, interpret the high place occupied by the Union in the political world, about the powerful influence of its high-ranking members in the modern political and financial world in general, etc. These government put pastors also enter into direct relations with the Jewish political center, insisting on its interference in the internal affairs of the state not only in resolving any question about all Jews in the Empire, but even when deciding on the fate of private individuals who fell into liability to the state law on this or that. By this side of their activities, the "state rabbis" expand the wide abyss that separates Jews from the rest of the Christian world, deeply demoralize their civic feelings, finally undermine their trust in the government, influence the strengthening of the disunity of the Jews and their solidarity with foreign Jews in all respects and, finally, turn the eyes of up to 5 million citizens of the Russian Empire to the modern political center. The institution of "state rabbis" must be destroyed first.

*5 "Rabonon the Macra" - the rabbis are kings - on the basis of the Talmud: Gutin, l. 62; Sotta, chapter Agala-Aruth; Pahad Yitzhak, letter Semach, l. 114-2; Theud-be Israel. Part 1, s. 59; "Gekhalutz" 5613 (1852), l. 49-2 and 82, etc.

Kagal's Book, Part II. Document No. 797, on the extension of the term of service in court (bet-din) to the Minsk ravine, uses the expression: "... it was allowed to resume the kingdom of our sovereign ...".

*6 Manuscript of Napoleon I, November 1806, nota V to the Sanhedrin. Allgemeine Zeitung des Judenthums. 1841. S. 300.

*7 Napoleon's Manuscript I, November 1806, nota V to the Sanhedrin. Allgemeine Zeitung des Judenthums. 1841. S. 323.

*8 Vilnielsky Bulletin. 1866. N146, 151 and 173 (articles about Jews).

These words, reprinted without changes from 1 ed. This book in 1870, with the LXV, they are true in 1881. - I'm a specta. ed.

*9 In the "Petersburg statements" printed a similar project, which reprinted and "Day" in N 11 for 1869.

*10 Stern D. Geschichte des Judenthums. Frankfurt am Main, 1857. S. 148.

*11 Many Christians consider the Congresses of Rabbis in Braunschweig, Kassel, Berlin to arrange a hierarchy and reform the phenomenon of serious. But the Jews look at it differently. "What benefit did the Jewish historian Greg bring," says the Jewish historian Greg, "The Braunschweig Assembly and the like of them?" They were all carried away by the wind. In the Jewish

people there is no difference between the spiritual and the laymen. Letter dra. Greg to his friend. "Gamamid" No. 23, 1869, p. 181.

*12 Stern D. Geschichte des Judenthums. Frankfurt am Main, 1857. B. 2, s. 384.

13 Moses Mendelssohn himself died in the Jews, but his offspring, with the exception of one son, took Christianity. Friedlander was baptized himself, and many followed his example.

14 In their oratorical hobby, they always forget the important fact that all Jewish celebrities were brought up by Christianity.

*15 Detail of these unions will be discussed below.

*16 This question has arisen recently and we have about secondary educational institutions.

*17 "Gamad", 1869, N 28, p. 219.

*18 St. Zak. Tom XI, h. 1, st. 1086.

All articles about rabbis and prayer offices are set out in St. Zach. Tom XI, p. 1, st. 1060-1091, or see: Index of the laws of the Jews of Kolokolov. M., 1861, ? 4-40, 109-131.

*19 Relatives of the election of the rabbis of St. Zach. Tom XI, h. 1, st. 1083 says: "In the position of a rabbi, Jews are appointed only by scholars, according to the public elections of their newly recruits. Elections are made for every three years from graduated in the rank of rank 2 rank, as well as in general educational institutions of higher, secondary and county schools. If such candidates are not enough, scientists from Germany are invited with permission and through the Ministry of Internal Affairs.

Rabbis consist of a company's salary: "When a rabbi is a rabbi, there is a contract between him and the company that elected him or drew a contract with the meaning of the benefits granted to the rabbis from society: salaries, fees for performing ceremonies," etc. (st. 1084).

*20 There is not a single religious teaching between all the literary works of the "state rabbis", there is not a single book, not a single article of theological content.

IV. EDUCATIONS OF JEWS

CHAP. OF XXIV

Heder, Talmud and Ishibots. The reason for their reproduction

Laws of 1844 and 1873 the National Jewish Educational Institutions

Almost every Jewish community has a three-genus national educational institutions: 1) heder; 2) Talmud; 3) isheshibot.

1. Heder. The first wish with which Jewish parents meet their favorite offspring at his birth is the desire to see his talmud-haham, i.e. Refined wisdom, of course, Talmudic. According to this sincere desire, every Jew, even the poorest, waiting for the five years of his son, carries him, and with him and his labor penny to melamed (teacher) in the heder (school) and is ready to endure the different deprivations - to sacrifice the most necessary for himself, if only not to tear the son away from this blessed source. With such universal sympathy for school affairs, it is not surprising that there are many hederers in every society and that significant capitals are expendable to their maintenance.

Now the question arises: what force in the heart of a Jew ignites such a desire to see his son necessarily as a scientist?

Educated Jews, who have written a lot and now write about the educating children of Jews, about melamed and heder, are groundlessly strong in proving that this strong attraction to school is a product of the religious fanaticism of the Jews. But on a serious consideration, we will be convinced that this impulse is far from fanatical. That's what it's about.

The Talmud, whose influence is forcibly and artificially maintained over the life of the Jews by the Khameni and bet-din, to this time, in ancient times divided them into two sharply delimited estates - patricians and plebeians - and defined the relations of these estates by special rules:

"Six points - says the Talmud - must be observed with respect to the am-goy (plebeian):

No one can serve him as a witness, as is

He's not a one-self-singer.

The am-goy (plebeian) is not dedicated to any secrets.

He cannot be appointed guardian of orphanage.

He cannot be a guardian of charitable institutions and

You can't go on the road with him."

"Some claim," adds the Talmud, "that the loss of the plebeian is not declared, i.e., the loss of the plebeian. The thing lost by the plebeian belongs to the one who found it. *1

Even more prominent are the attitude of the Jewish patricians to the plebeians in the following quotes from the Talmud: "Rabbi Elazar says: it is allowed to slaughter an am-goy (plebeian) on the Day of Judgment, at least the latter coincides with the Sabbath." It goes on to say, "We are allowed to break the plebeian like a fish." The rabbis taught: "Jude can never marry the daughter of an am Goy, for they themselves are the faults of their wives, they are reptiles," and in their daughters it is said, "The curse to lie with all cattle." *2 Blood ties with am ha'atzer are considered cattle.

These rules, which have put a heavy seal of captivity (dependence) on the plebeians, have survived to this time.

All our research, drawing the Kahalo-Betdin republic that exists in Russia, clearly shows us quite clearly that the entire mass of the Jewish population is divided into two classes: the patricians - the Natsion and on the plebeians - the am ha'a, which is under the sea-patriates, which participates in all public assemblies and has the right to hold public positions in the kahal, bet-din, etc. The establishments of the Jewish community, the plebeians, are disempowered and exploited, as is evident even from the following law:

"Scientists are free from all kinds of services of duties and duties, both permanent and temporary; the inhabitants of the city must pay for them,"

and further: "If even a sovereign (imperial) ordered that scientists themselves pay, then the residents of the city must pay for them". If we take into account here the fact that all conscription in Russia Jews are serving a circular bail, and their distribution is made in the kahal patricians-sea, it will become quite clear why this unbearable material oppression and the disgrace of the Jewish plebeians seeks salvation for their children in the

heder, for only one hazer gives an opportunity to leave in the seaman and, removing the peace to which he belongs by birth.

By showing where the main incentive really lies, which encourages a Jew to give his son to heder, we can, according to our deep conviction, to cumulse that no administrative and police measures being taken against the melameds are ever achieved success and the old order will not cease until the government first of all radically destroys the power of the Jew over a Jew, the personification of which is served by certain Jewish. Now we will try to look cursed the case of raising children from Jews.

The case of the upbringing of children among the Jews does not belong to a separate institution or a learned corporation and, if we state the fact that only from the non-resident melameds (teachers) for the right to teach khalal charges a small amount (see. Doc. NN 117, 392, 493, etc.), it can be said that it is even outside the power and care of Kagala and is not provided anywhere with any public fund or fee.

There is no solidarity between the many melameds, which every Jewish town is replete: they are not bound by the unity of the program, nor the unity of the method, nor any common interests. On the contrary, each of them stands its mansion and treats other comrades in the craft hostile, hated, as a dangerous competitor. The rank of Melamed in itself is quite unattracted - for this craft, a Jew takes only when extremes are forced to do so. A proverb that goes on between Jews says, "You will never die and meleat never late." The academic year for melamed is divided into two seeds. The intervals between them are the months of Nison (April) and Tishre (September), the time of Easter holidays and the New Year.

Having enlisted as many students' relatives and aids for intermediate times with the help of the recommendations of different grandparents, relatives and servants as many students succeed as, the parents of students succeed, melamed begins his daily teaching from 9 a.m. to 9 p.m., excluding Saturdays and holidays, when the hedder strikes from [does not] classes. To bring the lessons of melameds and their heders to the well-known classifications is very difficult and possible only in general terms, that is. Bypassing extraordinary diversity in the little things. According to this, we will divide them into four categories: 1) Dardeke-melamedam, that is. teach only reading in the Hebrew language*5; 2) beginners to teach ugs (Pentateuch ofuch), with a translation into ordinary jargon and a commentary of Rashi; 3) beginning to teach the Talmud with the commentary of Rashi; 4) teaching the Talmud with many comments and Hoshen-Gamishnot (bundrate of laws).

Heder of all categories is divided together into aristocratic and plebeian, and just as the plebeians-fathers has no claim to honor and places in the synagogue belonging to the nobility, so his son cannot have a claim to sit on the same bench with a boy of aristocratic origin. Inattention to the class differences, as we see, in the Jewish world is very rare. In hederahs of the first category, the boy sits around 5 to 7 years of age, the second - from 7 to 10, the third - from 10 years - from 10 years, in the fourth he remains until marriage and even in the first years after marriage, as he lives on the loaves of his or her female parents. But one should not think that the boy, having

entered the heder of any category, remains in it until he attains a degree of development corresponding to the heder of the next category; in fact, it is not; heder and melameda change every six months, so that the boy receives his education for the most part in 20 heders.

The payment to melamed for the teaching is not timeless and depends on the degree of viability of parents; it usually extends from two to three rubles to a hundred and a half hundred in six months. The number of pupils in heder always correlates with the age of students; in the heders of the lower rank there are up to 20 people, rising higher, the number decreases. The systems of teaching from the melameds are in vain even to look, because it is not; their methods are the most consident, without the slightest pedagogical character. Reading is taught first in alphabeticals, printed to the prayer book, and then through the prayer book itself. When teaching the Bible, melameda is limited to the Pentateuch, interpreting the text in the spirit of generally accepted Talmudic commentaries. The original teachers of the Talmud, from whom each usually knows how to read and translate only one treatise, try their specialty at all times of their memale in the past, changing every six months of their students. Melamedas of the last category, although they are more knowledgeable in the Talmud, but between them a scientist who would be able to be a rabbi, i.e. Chairman of the bet-dina is rare, because the conscious such force will not pull the melamed strap. There is no control over the melamed classes. Testing [knowledge check - Approbes. Boys are usually every Saturday. The father, freed from the everyday life, on the day of Shabes at leisure, takes up the case himself, if it is for him, otherwise invites the examiner, and the successes found by the student, better than any certificate is recommended melamed.

As for the heder room, in this respect, neither melamed nor the parents of his students are demanding. Heder can fit in any zealous jack, if only to the apartments of the students. Training in writing and accounting is not part of the melamed program. For this purpose, there are special specialists in each city who go to the heder or at home, by the hour. In other hederers, at the request of parents, people who know the Russian, German and French languages are invited, which melamps not only do not counteract, but are more or less sympathetic.

2. Talmud. Educational institutions of this kind are no different from the heder program. The difference between the genus of these educational institutions itself: while heder is private school, the contents of melamedom, the Talmud-tor is a public school, the contents of the kalah on public and charitable sums (see. Doc. NN 484, 485, 493, etc.). The number of students here, compared with heders quite significantly: it reaches 50-60 or more. Here are the upbringing of round orphans or children of the extremely poor. Teachers of these institutions receive maintenance from public and charitable sums. The pupils of them are severed by begs, and if a share is released from public amounts, then the most insignificant.

3. Yeshibot is a kind of Talmudic gymnasium with a higher course of national sciences. The Yeshibots serve as a place of education for those who began their upbringing in the heder, but who did not complete it because of the poverty of the parents (in such cases, the boy usually moves to the nearest

city and falls into a hyshibobot) and for round orphans, since the training here is a gift. The lowest amount is given to the maintenance of jeshibotniks, and most of them, mainly orphans, break through poverty. Teachers of jeshibotniks are appointed *agal* with the most insignificant salary, but for the most part, the youth workers themselves are engaged without any supervision and leadership. The best *booby driver* for the teaching and overseer behind their behavior is a constant thought of his future destiny. Eshibotniks usually go to the son-in-law to the plebeians - *shrugs*, tailors, caps, etc., who always want to plant such a Talmudic flower in their family to the fullness of their offspring. It goes without saying that the personal merits of the eshibotnik corresponds to the dignity of the party [maternal union - Append. LVN. . Falling on bread to the father-in-law, they continue their stay in the courts, but when the extreme forces them to look for a piece of bread for the family, they, as people in the world who are unable or unadapted, as they are generally heard in the people, take for *melamism*. The same one of the superbodiers, who has long-term hard work, humility of character, modesty of behavior, excellent abilities managed to be known as a supernificent young man, has an ordinary party from the highest, aristocratic sphere; he is waiting for the bride with thousands of *docking*, and over time all the highest privileges of the Jewish patrician and the rabbis.

After all that has been said about *heders* and *ithibots*, it becomes quite clear that the cause of the original national education among the Jews has always stood at a low level of development, but, in any case, it was always quite consistent and corresponds to the request for it, which the Jewish masses presented. It is also indisputable that the size of the national sciences that pass in the *heder* and the *hyshibot* of the national sciences is sufficient to give the plebeia the knowledge of the scientist, the *Talmudham*, and to produce it in the patrician of the Jewish Republic. But, despite the fact that this lack of teaching, this microscopicity of knowledge in terms of national-Jewish science, born by the Jewish youth from the *hyshibots* or *heders* of half-literate *melameds*, along with complete ignorance of subjects of general education, could not but attract the most serious attention from the fighters of the Jewish banner; they saw that the decline of the national sciences, taught by historical experience, they already knew how at the beginning of this century even the most ardent defenders of the Jews, fed exclusively by the Old Testament and the Talmud, with its original theology, philosophy, law, naturalist and natural science, backed by a dose of scholasticism, were not able to resist the attraction to the forbidden fruit, which was for the more free and brighter Christian world, like them, these best sons of Judaism, unable to repel from itself a dangerous enemy of a rapidly moving Christian religion, one after another gradually disappeared forever for Judaism.

The acceptance of Christianity by the children of the famous Mendelssohn and his follower and friend Friedlander served as a terrible warning for the Jews's ass in Russia.

Therefore, the main belated of these national fighters was the creation in Russia of a system of such a government approved, but some of the other

religions of national-Jewish lower and secondary educational institutions, where they would be taught systematically and strictly scientifically as national Jewish science in its entire volume, that is, in general. Hebrew language, Old Testament, Talmud, Maimonides, etc., as well as all general subjects. Soon there was a convenient opportunity.

When in the late thirties of the earlyties [1830-40-40s - Appearance. LVN] rose in Russian society the murmur of displecenation against the exploitation of the Jews [the exploitation of the indigenous local population in the "cleaning of settlery" - Applause. LOVN], then the representatives of the Jews began to zealously self-exposed themselves in the Russian government and warn against the source of evil from the Jews - the lack of any education in the Jewish mass. "Put over the Jewish mass of educated spiritual leaders, rabbis, give it to properly organized schools instead of headers with Melameda, and evil will disappear." So said the representatives of the Judaism to the Russian government, rallycoming and formed a circle of "friends of new education".

The government did not see any backward thought in this, and the Minister of Public Education S.S.Uvarov stated in his report that "the government remains to act here in the spirit of this handful of the best between Jews." And so, the law of 1844 (November 13) is created separate for Jews state district schools of the 1st and 2nd categories *8 and the rabbis of the ranks, compared in general subjects with civil gymnasiums.

In 1873. (March 16) the Law of Rabbi and the county of the 1st and 2nd ranks of Jewish schools were released.

After 30 years, the government fully appreciated the "Sincerity" of the advice of "friends of education". It was clearly convinced that the rabbis he created, who had withdrawn from the Rabbinical schools, had not the slightest influence on the life of the Jews, and yet on the spiritual, which was expressed in the name of their "appeal", that the Rabbinian schools, forming a complete contradiction with the spiritual purpose for which they were established, accepted the character of the national Jewish gymnasiums. Almost all persons who received their education went to universities, academies, etc. either now at the end, or after several years, it is imaginary Rabbinical, or teacher service in the people's Jewish schools. In addition, the government was convinced that these new figures by their national-patriotic spirit are not directing the Jews to their unity with the native [indigenous - Approx. LVN] population, and to their disconnection, that the magazines "Dawn", "Zion", "Day", "Gamelitz", "Gamelmel" and so on. No less than all national legends and synagogue prayers contribute to the strengthening of the inner isolation and external isolation of the Jews.

If we recall here more that of all the measures leading to the rapprochement of Jews with the Christian world, the most real is the general education of children, in which Judgment is not able to resist the assimilating effect of Christian civilization, as we have mentioned above, it is quite obvious what reliable support the Jewish banner in the whole Russian government of the supported Jewish lower and secondary educational institutions found for itself.

But to the greatest sorrow, the spirit and direction of the abolished by the Law of 1873. Educational institutions that carried out the cherished national-Jewish goals were completely transferred and further strengthened in the same law on March 24, 1873. the following national-Jewish educational institutions: 1) class (with preparatory class) schools, 2) two-class (with preparatory class) schools and 3) teacher's institutes. The most superficial review of the program of these educational institutions will give us the opportunity to unmistakably decide whose interests these educational institutions serve and who inspired the Law of 1873.

41 The following Jewish subjects are taught in the following Hebrew primary schools: "Superce general subjects, in one- and double-class schools the following Jewish subjects, Hebrew law of faith, the Bible, history and explanation of the most important prayers", and by the number of hours in the preparation class, for example, a two-class school, the Russian is 6 hours, arithmetic - 6. and on Jewish subjects - 10 hours a week.

In Jewish teaching institutes*11 teach:

? 46. (a) The Hebrew language, b) the explanation of the Bible (substantial to say simply: the Talmud), c) the Jewish law of faith (Pentate Book), d) biblical history, d) the history of the Jews post-biblical (here, of course, the national medieval and modern history of the Jews) and, in addition (to this we pay the attention of the reader), general subjects almost in the volume of civil gymnasiums.

It goes without saying that the knowledge acquired in these educational institutions by Jewish youth in general subjects is quite sufficient to eliminate that thunderstorm. Which, with such ferocity, broke out over Judaism at the beginning of the present nineteenth century, and as for Jewish science, it will not only stagnated in these improved and expanded, relatively abolished county and Rabbinary schools, in the national-Jewish lower and secondary educational institutions, not only will not be drowned, as it will deaf in the heders, but will be renewed, will be prosperous, will give the.

From all that has been said, as a consequence, follows the fact that the government, which opened to Jewish children as a result of 1835, *12 access to general lower, secondary and higher educational institutions should consider its task to the formation of the Jews in relation to the formation of the Jews by this Law is quite exhausted.

Education of the national-Jewish spirit, remaining out of the sphere of government care, must, of course, be presented to the forces of each Jew separately, and in this respect all the crams regarding the melhameds, created under the influence of the "friends of enlightenment", should be removed from the pages of the Russian Law. If, with the destruction of the power of the Kagals over the life of the Jewish mass, and therefore, with the fall of such an organ of the people's life of the Jews, who constantly renovates the principles of patricians and plebeials, in the walls of the hedgers and eishibots, institutions that enable the plebeian by the Talmudician entity to become a full member of the Kagalo-Betdin Republic, there will be no disciples, if there is jealousy of the study. The different

attitude of the Jews towards their national science will not fall on the Russian government and the Russian law.

*1 Talmud, treatise Pesakhim, p. 98.

*2 Talmud, treatise Pesakhim, p. 49.

*3 Tour-Iora-Dea, st. 243.

*4 in 1875. The strict Law of 1857 was repeated, far from friendly to the melamedams.

*5 All Jewish national literature consists of 3 different languages: 1) Hebrew, 2) Halda and 3) jargon.

1. In Hebrew are written: 1) The Law of Moses, 2) all the books of the Old Testament (except for the book of the Prophet Daniel and part of Kn. Ezra), 3) all the main prayers, sermons, teachings, etc., 4) all Mishnah and Bereishit, Toseft, Seaфра, Sealy and Mehilt, 5) all the most extensive comments of the Talmud, 6) all, on the basis of the Pentateuch, according to the Talmudic interpretation, the spiritual, civil, etc. laws, 7) folk history, philosophy, songs, epics, legends, legends, etc., 8) part of books on philology, mathematics, physics, astronomy, medicine, universal history, etc. (this part of Jewish literature is extremely scarce) and 9) timeful periodicals, novels, novels, stories and other books of fictional content.

2. In the Haldei language are written: 1) translation of the books of the Old Testament (Targumim), 2) book. The Prophet Daniel, 3) Talmud and many books of cabalistic and mystical content, between which the first place belongs to the book "Zoar" (the mystical interpretation of many places from the book. The Old Testament) and 4) some prayers.

3. In the spoken language of the Jews, or in the jargonica, that is. in the dialect, representing a mixture of different languages, with the predominant influence of the German element, there is: 1) the translation of almost all the books of the Old Testament and most of the German prayer books, 2) many prayers compiled exclusively for women (Technot) and 3) stories from the ancient and modern life of Jews, novels, novels, legends, anecdotes, etc., books of white-performance content.

Regarding influence and tendentiousness, the first place between these languages is indisputably belongs to Hebrew. Although this language has long ceased to be spoken to Jews, it still remains the soul of this people: it forms and develops the mind and heart of every Jew, it sanctifies the private and public life of the Jews and it is one of the people's banner, connecting and overshadowing not only a few million Jews living in Russia, but also all Jews scattered throughout the globe. Thus, although now the Jews do not speak it, it is not a dead language, especially since in the last twenty years in this language there were a significant number of periodicals in all parts of the world, in which he was in his fresh and new forces, competing with any of the newest languages. If it is quite accessible only for a part of the people that constitutes his intelligentsia (however, this part is very significant), then it is far from alien to the lower mass of the people; we can safely say that the simplest Jew understands the same amount of ancient Hebrew as much as the majority of the Catholic Clergy of the Clergy in Latin.

Regarding accessibility, the first place belongs to the jargon, on which women are also read, except for the smallest number of them from the

poorest class. Jargon is quite understandable not only to all Jews living in Slavic countries and representing the vast majority of the entire people, but also for most Jews living in other countries, in all parts of the world. The Chaldean language remains dead and quite, one might say, inviable. Since it is not different from the above-mentioned languages with the alphabet, all Jews and Jewish men can also read the Chaldean books, but the content of these books is available only by the smallest part of people with high ravchining. Mystical and Kabbalistic books, written mainly in this language, enjoy a special honor among the Jews of the Hassidic, who read these books only for the sake of the reading process, which, in their own terms, is already in itself, without understanding the content of the reader, is soul-savior.

*6 About them, the Jews say that they "equation the days", that is. Each of them, every day of the week, has a special home where he receives food. Sm. Doc. N 772.

*7 This indication cannot be reproached for the truth. Of course, the level of enlightenment on Jewish soil in Russia was not very high then, but nevertheless, everyone who is familiar with the level of education of the then level of education of unprivileged estates in Russia in general, and especially in the provinces of Jewish settlement, he will agree that the Jews in this regard stood much higher than the native (indigenous local - Prim. LOVN) of the population. All Jews, without exception, could read in Jewish jargon, most skillfully even in Hebrew. In the upper world, then there were already a lot of people between them who know not only Russian, but one or two of the living European languages. German classics, French novels, etc. in jargon, they were often read even by Jewish people sitting behind the proceeds in the tavern, a petty bench, etc. Sentences, contracts, contracts, etc. in Russian, not only for Jews, but also for the indigenous population, were compiled in the mentioned area at this time exclusively by Jews. Such an educational asset, we repeat, could not boast of all the Russian people, with the exception of the privileged class to which the Jews did not belong. If the source of parasitism, trade, non-ploughing, and profit in the account, invariable funds to achieve the intended goals and all other vices in which the Jews were guilty, were really ignorance, as the educated Jews assured, then, of course, that in this case all these vices had to appear much more abundantly. Meanwhile, the Christian population surrounding Jews, with all its ignorance, was free from these vices, lived an honest, productive labor, carried all the severity of state duties and, above all this, healed a whole mass of idle and sucking the forces of the Jews.

*8 were held for the amount of the candle collection.

*9 One of the modern hot defenders of the Jews, someone Morgulyis, speaking of the formation of Russian Jews, sees, of course, sees the cause of the catastrophe with the ravvinian schools, which:

1) due to the misunderstanding of Uvarov's meaning of the Talmud, it was feared before a special study of it in these schools, however, how the Talmud constitutes the "main source of Jewish science";

2) did not allow the recommended "friends" of foreign German rabbis "who would bring to you the spirit and direction of science" (Jewish Library. Volume III).

These accusations are extremely typical, they discover the way of actions that the so-called educated and intelligent Jews adhere to; they have never blamed themselves for anything, but have always been able to slward from a sore head to a healthy one. With regard to Mr. Morgulis's remarks, one could reply that both charges do not stand up to any criticism: 1st because Uvarov was influenced by "friends of education" and the 2nd because the Act of 1844. (November 13) paragraph "a" is allowed to sum in the subjects of Jewish law teachers from Bavaria, Prussia and Austria. By the way, we note that the same law establishes the same paragraph "b" under the guardians of districts and under the Minister of Public Education for one Jewish scientist, who all together, defending national-Jewish interests in the spheres of the highest administration, contributed a lot to the fact that the "Jewish question" was increasingly confusing and did not receive permission to the present day. article about Jewish factors - Approx. LVN. . It goes without saying that with the radical transformation of the life of Jews in Russia, the posts of these official representatives and defenders of Jewry should be abolished.

10 Recently, the voices of Jews began to be heard again for the opening of the rusvinian schools; it must be assumed that the government will be more deaf by this time to the advice of the new "friends of enlightenment".

*11 These institutions aim to "preparing teachers for Jewish class and double-class primary schools with preparatory classes in them" (P/? 1 Regulations on Jewish Teachers' Institutions). The sad fact that the content of these institutions and their pets, future Jewish figures, probably not without the influence of "scientists of the Jews", has fallen entirely at the expense of the Ministry of Public Education, i.e. The Russian people. Indeed, the 8th Regulations read: "the number of pupils are 100, of which 20 are kept at the expense of Jewish societies, and 80 at the expense of the Ministry of Public Education." If we take into account that Jewish societies pay 150 rubles. in the year for the pupil (9), it will become clear that for the other 160 people, so to speak, pensioners of the Ministry of Public Education (in 2 institutes, in Vilne and Zhytomyr), the state spends annually 21,000 rubles. If you add no less to the content of directors, inspectors, Christian teachers, Jewish teachers, the office, buildings, etc., it will become clear why, speaking about this subject, we classify it as a sad facts for Russian interests.

*12 V.P.S.Z., Volume X, No 8054, PPH 104 and 105.

V. UNION INCENTIVES

THE EU COMPANY

CHAPHEV XXV

The division of Unions into local and world

Religious, charitable, crafts, scientists

When studying the internal organization of the Jewish community and the system of the life of the entire Jewish people, it is generally impossible to bypass a whole of private unions, grouped by the basis of the Judaism and

known under the ancestral name of the khbur, which means union, brotherhood. These unions pursue a variety of goals: there are craft unions, religious, Talmudic-study, political, etc.

Their influence on the social and private life of Jews in the moral and material respect and on the public life of the country where the Jews live is extremely large.

Without getting acquainted with this relationship, it is impossible to form a quite clear idea of the life of the Jews in general and about those ties that bind all the Jews scattered around the globe into one strong and incomparable whole.

Private unions in the Jews are a huge mass, but in the area of their actions they can be divided into two main categories: into local unions, the area of which either the given community, or the given state, and into world unions. Local unions.

There is no Jewish community in both the Empire and the border in which there are no few private Jewish unions, and there is almost no Jew who would not be a member of any of them.

Jewish private unions, these, so to speak, arteries of the Jewish community, the heart of which the kalah is, consist entirely of strict subordination and dependence on the latter. Occent, on a private initiative, each local union may not have previously opened its actions as its Charter will be approved by the kalag. Kagal determines behind each union his rights, income, allows him to open his private chapels, establishes, if necessary, the jurisdiction of the union over its members, etc., in the Kahala there is an alpha and omega of the existence of each union.

Unions, as legal entities and often possessed significant property, in all their contentious civil cases with both private individuals and kalagal. Bettin is under the possession of the bethin*1.

According to those objectives and objectives, for the implementation of which they are called to life, local unions can be divided into:

1. religious;
2. Charitable;
3. Crafts;
4. Talmudic-study;
5. political.

Religious Unions.

Khabura Sheva-kerouim - Union of seven guests.

When talking about spiritual institutions among the Jews, it was pointed out that the current Jewish God-threading consisted of reading the established prayers and the Pentateuch. The Pentateuch, according to the number of weeks a year, is divided into 54 departments, of which one is read every Saturday. Each department, in turn, is divided into seven chapters (stealing). Every Jew is obliged to approach the Scorek, the Torah, to pray at least once a month and read at least one chapter; therefore, at the time of reading of each chapter, one person is invited, called, as we said above, alia. But since the number of candidates for alia always exceeds the number 7, which means the number of persons who may be invited, in order to eliminate this inconvulsion and meet the general need for aliah synagogue, the next

combination to increase their number. Instead of a whole chapter to be read at each guest, only a part of it is read; thus, the number of guests to read can be increased at the discretion of the synagogue elder (gake) respectively. But with such caring, the synagogue about the satisfaction of the spiritual needs of their children, the Alii gradually divided into "honorants", which include the first six leagues in order, and "unobedient", to which all the alayas from the sixth to the last belong.

It goes without saying that the "honorary" aliyas go exclusively to the Talmudic and monetary aristocracy, and the "unhoulden" are in the lot. If we recall here the fact that before the reading of the Pentateuch, a public sale of aliya is made on an ordinary auction form, that aristocratic competitors for "honorary" Aliyev find here a place where you can publicly draw on their piety, generosity, etc., it will become clear why, in this order, the explosions of displeances are easy and frequent, and why, if rows of aristocracy, noise often ends in a hand-bould fight.

Returning after all that was said to Havour-keruimi, you can characterize the alliances of this kind in a few words. Persons who do not like scandals in prayer form unions of only "seven invited", which in their separate chapel do not allow the multiplication of the alis in their separate chapel when reading the Torah, but observe when reading "honest" ali-honest alimony among the members of the Union, why the Union is called the "Union of the Seven Invited".

The category of religious unions also include:

* Habura Ner-tamide is an alliance containing a non-demanding lamp in the synagogue.

Habura ekun-hetsot is an alliance that reads the prayers of quint-hetetsot.

* Khabura thelum is an alliance that reads a certain number of psalms daily.

Habura Mamodot is a union that reads mamodot prayers, etc.

The purpose of all these unions is selfless, purely religious; their members are mostly men of simple rank, in reading psalms and various prayers that see the means for the salvation of the soul. The income and expenditures of these unions, as are their influence on Jewish life, are insignificant.

Charitable unions.

1. Habura Pidion shabuim is a union for the ransad of prisoners.

The very name of the union testifies to the antiquity of its origin. The establishment of alliances for the redemption of prisoners was undoubtedly caused by the situation of the Jews, who had the misfortune to fall into the hands of the enemy, for whom a ransad was usually required. Of course, there has long been no prisoner and ranstorial, but these unions have survived in their entirety to the present in almost every town and city of Jewish esterration, using only their charity to the Jews, who are held in custody for various violations and crimes. On Friday or on the eve of the Jewish holiday, in the morning, on the threshold of the petty (gake) of the Union in every Jewish town, you can meet a crowd of persistent applicants for various sexes and age, from which each requires release from arrest in the police of a member of his family - who is the son, who is the husband. Who is a relative, etc., and by the evening of this day, places for prisoners at the camp, quarter, parts, etc., are really exempt from many of their guests of

Jewish origin. If a representative of the Union is unable to meet the usual requirements of the applicants for lack of funds or for another reason, then in such cases the kahal does not leave it without his own assistance. To confirm our words, we will cite here one of the kahal decrees concerning the Jewish prisoners. No. 95*2 "On the guarantee for the arrested Jew" Monday, Department of the Pentateuch of Bay, 5558 (1798)

The leaders of the city are ordered: to give a guarantee for rib N. from Slutsk, detained here by a court case so that he could go home. The sponsors shall be the bell of Judas-Laybe, the son of Jacob, and another one, whom he will choose for his companions. This should look at the guarantee as a guarantee given to the family leaders of the city. It cannot be assumed that these acts are about some political criminals. Such care of Kagalal about the prisoners is also expressed in the acts under NN 94, 96, etc. In addition to reinforcement of our word regarding the activities of the said Union, these acts quite escalatingly testify to the mutual solidarity between this Union and the kalad. It should be noted that this Union very rarely represents an organized, whole corporation, for the most part, its activity is manifested as necessary, and in such cases, influence is required on the local police and officials, it is of course that the Jews of the lower stratum are not part of the Khabur pedion.

The Union rarely has permanent sources for its expenditures. The amounts required ad hoc are collected through taxes, as can be seen from the above acts. In addition to the cost of releasing Jews from arrest, sometimes from the amount collected, part is used to supply Jewish prisoners with cateanhe food.

2. Haburah Kadish is a Holy Alliance, or Funeral Union.

This Union exists in every town and place of Jewish settled, where only the Jewish cemetery is located.

His goal is only de jure charitable: he takes care of the burial of the dead in general and about supplying sables to the poor. But what is the charity of the Union de facto, this is a question ahead of it.

First of all, it should be noted that the affairs of the cemetery and the funeral do not have a spiritual or ceremony function in Jews: the funeral of the Jews is an unspiritual ceremony.

According to the law of Moses, the Jewish clergy are forbidden to engage in funerals. The High Priest is not allowed to touch the corpse of even his own father or mother (kn. Leviticus, G. XXI, p. 12), but the priests are allowed to touch only to the corpses of the closest relatives (ibid., st. 1, 2, 3 and 4).

The chogens, that is, the descendants of the ancient Jewish clergy, still living between the Jews, strictly observe the above rules of the Mosother's Law on the Dead. The Talmud does not attach to the affairs of the funeral of any spiritual significance. He treats this subject in many places: Sangedrin 20, 46 and 47; Moed-Katan 24 and 27; Kesubot 69; Sabat p. 23 m. 4; Baba Batra p. 6 m. 8, 73; Nida 36; Maimuni-Abelot p. 4, h. 3; Jor-ora 340-3 and 363-4; Semahot, etc. - all these places confirm the accuracy of the provision we have expressed on the significance of the funeral of the Jews. But this situation is further confirmed by the living fact that now, if the funeral happens to Jews on holidays, when they themselves do not work, then, on

the basis of the law, are, as a non-religious matter, is committed by Christian hands.

Despite, however, the complete freedom that Jewish law provides to everyone regarding funerals, the Jewish aristocracy managed to seize this matter into its own hands, turn it into an article that is a profitable article and, like kacher and other Talmudic decrees, which we mentioned above, to form one of the most terrible bews for subjure the people of the kahaloo.

Members of the Funeral Union are divided into two categories: in hiberim - full members and cabronim - tombstones or servants.

Members of the first category belong to the Jewish nobles, to the Talmudic and monetary aristocracy. In the second category belongs to the people of the lower class. At the head of this Union are always 3 or 4 gabay (seniors), who become in this rank for a year through balloting, and every month the affairs of the Union are controlled by one of them in turn.

In addition to the Gabaev, non-emeonic (cassir) and Makhzek be-pinkes (the guardian of the Charter) are also selected and the next official list is drawn up for the servants.

In this organization, the charitable activities of the Union are usually sent as follows.

In the event of the death of a Jewish family, the family of the deceased appeals to the monthly gabaya with a request to take care of the funeral, and gabay, having consulted with the rest of the gabay, determines the place for the grave of the deceased and appoints a fee for it. With such a meeting, the month-long gabai enjoys the right of the chairman. To address more important issues, i.e. if the price per seat reaches hundreds or thousands*3 rubles, which happens often, a general meeting of the members of the Union is required, and the chairmanship always remains for a month-long gabay.

This innocent process itself, suitable for one of the paragraphs of the Charter of the Funeral Union, often causes the most heinous and gloomy paintings, which our weak pen cannot reflect. The endless chain of outrageous abuses committed by the burial Jewish Unions in the name of charity is hardly conceivable at the present time not only in Europe, but even in those countries where humanity remains in its primitive, wild state. The family, shocked by the death of one of its favorite members, goes to the silver-loving and harsh gabaya, which categorically determines the price for a place in the cemetery. The garbage request is mostly beyond the power and not for the status of the deceased family, and in such cases, gabay, indicating the movable or immovable property of the deceased, gives indulge in a bail to ensure the amount he needs to be accepted. Even if there is no movable property, the Union shall provide the amount required by it with promissory notes and receipts with which it can always begin to recover its debt from the late family that can subsequently appear property of the deceased family.

After finally receiving a note from the gabay to the funeral, the family of the deceased appeals to it to the next tombstones who immediately appear to the place where the dead is located, and begin to prepare him for a funeral, while some of them at the same time prepare a light coffin in the cemetery, usually from the Tesla, and the grave digging.

The preparation of the dead for the burial consists in awe of the body with water, dressing it in a sabre and a tedals. When preparing a corpse to the grave, the members of the Union are obliged to be present in turn, but this duty is fulfilled by them only at the corpse of the scientist or rich luminary, who spent his whole life in Talmudic piety.

The preparation of the dead for the funeral is also not without a picture worthy of attention. If the deceased during his lifetime allowed himself to carry a handkerchief in his pocket on Saturday, shaven his beard or opposes the illegal actions of Kagaala, beta or Union, then, in addition to the final robbery of his family, which the Union produces under the pretext of payment for the grave, the remains of the deceased indulge indulge. In the eyes of a whole family and outsiders, the service of the Union, when ablobes, they inflict kicks him, tremes, braids, accompanying them with offensive curses, and of them or from members of the union, desisting to show his jealousy in faith, tries to outgrow comrades with his pistols.

In confirmation of our words about the inhuman treatment of the members of the Union with the dead of the above-word, we will cede here the words of the well-known in Jewish literature, as the first and only accribing writer, Isaac (Itzhaka) Erter. Here's how he makes him say his hero when the story concerns the Funeral Union: "In addition, I have done a lot of money from the people under the guise of charity, I really did do the wrong things. For example, I always got revenge on empty Germans*5, who fell into my hands (by death). When washing their bodies, I was so instigated them according to the buttocks that the devil collected them "6 ("Gilgogul nefesh" - "Scope Resettlement").

Here is a picture with reality, sketched by the hand of a Jewish writer.

These few words can acquaint each reader with the audacity and in the morality of the Jewish Funeral Unions. At the same time, it is easy to imagine that the poor family is transferred, and in what panic fear is society in general, under the terrible oppression of the despotic Habur-Kadisha.

The philanthropy of the Union includes: the supply of corpses of poor Jews with saban, a tovenus for the tomb, etc. But these cases are very rare, most of the berries are made on the account of voluntary donations that are collected by any of the outside Jews.

The Union income consists of:

1. Demai-Kedim (membership contributions).
2. The Union very rarely and reluctantly accepts new members, and if it accepts, then for a large amount.
3. Fees for seats. sold by the Union in the cemetery.
4. Here it should be noted that in the cemetery the places are divided into honorable, for patricians, and the unsuspected, for the plebeians, and the closer to the grave of some famous rabbis, the more expensive the place; To get into the neighborhood to such a luminary, it is necessary to stock up on Talmudic wisdom or decent wealth. The new rich, that is, Jews and the poor and lower stratum, to whom the Fortune smiled, pay very dearly for such a neighborhood. But they need to buy such for the reason that they strengthen and consolidate their position among the Jewish nobility. Thanks to this circumstance, the Holy Union sometimes manages to receive significant

sums without much difficulty.

5. Income from baths and mikvah, that is, a pool in which Jewish women after childbirth and periods of menstruation perform ceremonial ablution. Baths and mikves are leased by the Union to the banner under the contract. The contract concluded between the Union and the Banner, by the way, indicates the fee for the performance of the ceremony in the mix. Such a fee extends from 5 or 6 kopecks. up to three rub. The price increases and decreases in accordance with the material condition of the needy to perform the ceremony.

6. Here it is impossible not to notice that the baths in the entire North-Western region became the monopoly of the Holy Union. Non-Jewish baths are occasionally found in the province only in the provincial cities; attempts by individuals from Christians and even from Jews to build private baths never succeed. At every such attempt, the case meets an obstacle from the Holy Union, behind which there is usually a kalaga. In the struggle against such strong opponents as the Union and the kagal, it is difficult for an individual to resist; especially since if necessary, the cherry of private baths, and then there is no longer any way to fight.

7. Income from the synagogue. In the authority of the Holy Union, with very rare exceptions, there is also a large synagogue.

8. Places in the synagogue are sold for eternal ownership, which is a significant income of the Union.

9. In the synagogue, we also note, the huge abyss divides the patricians and plebeians.

10. The places of the first row at the eastern wall, which has a whale, are all occupied by Talmudic and monetary nobility. Places at this wall of the road, and for some even for a lot of money are not available. Places of the second row are more expensive than the places of the third, etc. For a very low layer, the space is allotted near the doors. To reach the aristocratic places in the synagogue, the same means are needed by which the Jewish nobility is acquired in the cemetery: Talmudic education or wealth. Therefore, the places of the first rows in the synagogue are always expensive, reaching up to 200 or more rubles. silver.

11. Cesecé-Gedola (a large charity circle). This wagon takes place everywhere in synagogues, chapels and private prayer houses and brings the Union decent sums.

12. Interest on the cash capital of the Union, which is usually stored in the hands of representative members and income from immovable property.

Expenses of the Union:

1. Buying land in the cemetery.

2. For the repair of houses belonging to the Union, the cemetery fence, etc.

3. On the supply of tahrikhin (savan) extremely poor.

4. On the seudat of ha-Hour (pirushka for the members of the Union).

5. 15 of the month of Kossev (at the end of October) - the day of the feast of the Holy Union. In the morning, all members gather in the synagogue for prayer, and by the evening - for a general feast in the house of a month-long gabai. Feast is given at the expense of the Union and is always fun and noisy. The most honorable place between the drunkers is occupied by gabais

(seniors).

6. On the feast for caboronym, tombstones and servants, which is given the day after the membership and is as if a continuation of the first.

7. On the feast on the day of the cestina aceret (8-th day of the holiday of the bush) in honor of the next gabai, which the members of the Union after the feast lead solemnly from his apartment to a large synagogue.

8. For gifts to persons who could, in office, be required that the corpse be buried not on the day of death, but after the expiration of a statutory term of office.

In comparison with income, all these costs are completely insignificant. However, cash is rarely with the Union. Remains of income, with little exception, remain with gabai. For that, of course, they are replaced by other gabais for the next year, which, in turn, are subjected to the same fate for the same reason.

After all that has been said about the activities of the Union, another force is revealed, which forcibly binds Jews to the Talmudic grounds. And we will not exagger, if we say that the Funeral Union, by virtue of its barbaric treatment of the corpses of those people who during their lives, even in the slightest retreat from the Jewish routine, and the robbery of the property of the heirs of the dead keeps the Jewish mass in fear and thereby shows one of the strongest supporters of the Kakhalo-Betdin kingdom.

The influence of the Funeral Union on the life of the Jews is now great, but it will equal to zero when every Jew is sure that after his death with mortal remains and property will dispose of his people, not a pack of predators-peachers.

In order for this confidence to become a fact, it is necessary that places in cemeters be purchased by Jews from state institutions (dome or police), but not from the Funeral Union.

And when the Union has the right to sell places in the cemetery, fear of it will disappear; and without fear and the Union, this active conductor of Jewish isolation and fanaticism, will quickly end its zealous service to the Judkey.

*1 On the mutual relations of various unions to kagal and bet-done. Duc. N 17, 27, 79, 98, 99, 121, 121, 121, 155, 160, 195, 230, 277, 280, 31, 31, 315, 351, 351, 355, 357, 363, 378, 386, 400, 417, 422, 422, 425, 434, 474, 494, 515, 613, 613, 710, 711, 7827, 885, 888, 894, 989, 990, 991, 1046, 1048, 1050.

*2 In the 1st edition of the Books of Kagal (1869) This document was published under N. 49 (Append to be published. LVN).

*3 In the book of the Funeral Union. The Vilnas in 1867. in st. under NN 38, 39, 50, 228, 289, 2843 there are the following figures: 300 p., 1.200 p., 500 r., 300 r. and in 1866. was taken from one 2,000 r., and the other - 800 r. and so on.

*4 This violent robbery gave occasion to be compiled in 1863. regarding the Funeral Union, printed by us in the second part of document No. 1050, an extremely interesting sentence of the sentencing of the sentencing of the Native Jews.

*5 Jews of the new direction, the people call "Germans".

*6 In the Boguso process (see. The appendix to this book) is a testimony of the defendant Yatvitsky, from which it can be seen that the corpse of the victim for the tokens on the kohal Porokhovnik was subjected to various insults and the Jews spit on him.

*7 In Vilnien, the Funeral Union owns a considerable number of houses, shops and even trading floors.

8 The Jews betray their dead to the earth just as they cool down. According to their beliefs, the sooner the remains indulgences in the earth, the easier for the soul of the deceased.

*9 The cell from which the current Jewish community in St. Petersburg developed and strengthened the current Jewish community in St. Petersburg, was the Funeral Union.

We find highly interesting data on the emergence of the St. Petersburg Jewish community in the article of one of the most active fighters of the national Jewish banner, Mr. Gordon, published in the magazine "Sunrise" for 1881, N 2. Here is what Mr. Gordon writes about this:

"In the outcome of the past and the beginning of this century, there was already a small colony of Jews in several dozen souls in St. Petersburg. Although they, I think, all belonged to the category of "unnoticed", that is. illegal, who did not have the right to open residence, they managed, but, so arranged that they could satisfy the first requirements of religion, had their car saber, their operators to circumcine themselves, acquired a place for the burial of their dead and even managed to have something like a commemorative book about the dead, in Hebrew "pinkes".

With the first edition in 1869. "The Book of Kagal", which is all based on documents gleaned from a similar book (pinkes) Kagaala. Minsk, Jews, educated and uneducated, fell on the author, arguing that no Jewish community in the Empire and abroad had and never had any secret pinsque and that the documents of Kagala's Books were composed by its author. Publishing and secretly since 1802. the remaining pinkes of the Funeral Union of a relatively young Jewish community as the St. Petersburg community is, Mr. Gordon best reflected all the antics of his brotherhoods and once again confirmed the correctness of each word in this study. But the authenticity of the documents set out in the translation in Part 2 of this book is confirmed with the remarkable power when comparing the very method of presenting the thought, language of any of the documents of this book with the following apary from the pinks quoted in the translation of Mr. Gordon: "The Book of the Holy Brotherhood of the Saint. St. Petersburg, compiled on Tuesday 11 Nyson 5562 persons here who were on April 1, 1802. According to them (implied Christians) the document attached to this book was received from the German community, in the certificate of concession to us a place between the Black River with one, and a thunder with a valo of the German cemetery - on the other hand, as in the above is indicated by the plan, under the condition of production to the community of payment from each deceased person, except for expenses.

Then there is a list of persons who comprebred the nucleum of the colony.

"For the names of the present, the names of the present, the names of the

present, who have now received the attached document, remain, to the names of the persons here at present:

- Dear and respectable bere Natan-Note from Shtlov.
- Reb Chaim Schmoukler (babeser) from Brod.
- Reb Ohsher, son of Isaia Katz (aaronid) from Mogilev.
- Reb Mordechai, son of Shtlvov's Shtlov.
- Reb Matatia, son of Jion Katz.
- The child of Yyeguda-Layb, the son of Lake Shl,
- Reb Eliser, Gershon's son from the Newplace.
- Reb Itzhak, son of Nathan Segal (leutin) from Mogilev.
- Reb Iosher, son of Chaïm from Shclov.
- Reb Sabbatai, the son of the respected reb's Nathan-Note."

But Mr. Gordon assures that "named the 10th persons are not exhausted by the number of Jews who were in St. Petersburg." These were only, so to speak, the best members or representatives of a small society, a class of patricians, a seaman, we will add from ourselves, as "from the record of the dead it is clear that in St. Petersburg there were other Jews from different cities of Russia", who were not part of the Funeral Union, which already formed a class of plebeians, persons of the ruled, am-gayets.

This was the grain from which one of the most extensive Jewish communities in Russia grew after 8 decades, the St. Petersburg community.

Jewish community of St. Petersburg according to the census 10 Dec. 1869 which, for our reasons, which now has at least 30,000-40,000 souls of both sexes, is currently organized for the same principles as in the locality [in the places in the settler - Approximation. LVN. . So, in St. Petersburg, the Jews had already managed to form their ghettos (Voznesensky, Podyaky, Ekaterogofsky Pr., Zabalkinsky pr. and etc.), here they have their own separate bakeries, their separate honeymoid and meat shops, and therefore their special carmaids (shochet), have their own court, beth-din (in m. Podyaskaya St.), have a whole mass of prayers, have a public chapel (in Zabalkansky pr.), they are going to open a synagogue (in Kolomna h.); there are in St. Petersburg melamed with their heders, as well as there is a Talmud-tor (in Zabalkansky); most of the Jews of St. Petersburg, as in places of Jewish settlement, are not written, and everything is known as artisans (the law allows the Jewish artisans to live in P.), while their true craft, of course, shallow trade, purchase and exchange-sale, unspoken usury, etc. 90 percent. all loan ticket offices of St. Petersburg according to the recent calculations of the city Duma, of course, belong to the Jews. The Mariinsky market (on the Voznesensky) in the near future will be entirely in the hands of Jews. In short, the Jews of St. Petersburg, despite the prohibition of the Law, stubbornly conquering this city by the same means as they conquer the North and South-Western region, now form the 30-40 thousandth community quite correctly organized according to the principles that are described in detail in this book, firmly cohesive from the non-Jewish world, finally isolated.

It is asked what kind of power, by what means and when this unity and this isolation have been achieved?

This work repeatedly pointed out that it is not religious fanaticism that unites the Jews into one surprisingly harmonious whole, that it does not inexorably persecutes each individual Jew into the enchanted circle of the Kagalo-Betdin Republic, but that such a connecting element is an external force, artificially created, that such a force is exclusively the fear and threat of punishment:

In the brief data cited by Mr. Gordon in his article concerning the first Jews. St. Petersburg, when they could be considered only dozens, we find a very obvious indication of the means to which representatives [leadership of Kagala - Prim. LVN] supported the most stringent and unquestioning discipline in the Jews of St. Petersburg. "To preserve the memory of those buried here, so begins the chronicle in the book of the Funeral Union, "may death be destroyed for ever and let the Lord detach tears from all faces." The enumerated buried is followed.

"1. Isaac, son of Abram of Zhytomyr, died and buried on Tuesday, 16 Shevat 5562 (1802). before the deal with the community. He's buried at the thug. Previously, his child was buried, who died in Ilya, son of Tsevy (Girche), the factor from Shklov.

2. Zeev (Wolf), the son of Zelman of Orsha, died on the night of Saturday 6 yara and was buried on Sunday 7 yayar of the same year. But then, after number 5, already without N in the pinkes is the following entry, to which we pay special attention to the reader:

"Signed for memory," Mr. Gordon translates, "- which a deceased man had happened in the State Hospital and we were ordered to bury him, since before his death he opened the hospital's superiors that he was Jewish and wanted to be buried in a Jewish cemetery. We also know that he has not changed his religion, but his behavior was not like a true Jew, so put it in a separate place, on the south side of the shaven. His name is Avigdor, the son of David the Choherover of Warsaw. Died 17 Shvat 5563 (1803) - Next to him at the wave buried the former identical behavior of Joseph, the son of Benjamin Bunet, a German, a royal musician.

And so, for the fact that the Jew, although the religion of his fathers did not change, but there was only such behavior as the "true" Jew - he is dignified a grave and put not next to other dead - the right, but in a separate place, there, somewhere at the shad, on the south side ...; next to him put a man, a former "one with him of behavior", but in the edification of thenovice about the behavior during the life of the buried in them, about such subjects on the pages of the Pinks of the Funeral Union of the g. St. Petersburg "inclusive for memory..."

What was the expression of this inappropriate "true Jew" behavior of these two subjects, for which, during their lives, these 10 pioneers of the Jewish community in St. Petersburg have already managed to establish strict, unspoken supervision, we do not know for sure, although already from the fact that the first of them only before death opened to the head of the hospital, that he is Jewish, it is easy to guess that until this time he hid his origin. Remaining the "non-mock" of the words of the Jewish writer Erter above. This is their probable fault, this is what they were guilty of the Jews, and for this they were punished, and for this, the small community has taken

revenge on them at least after death; and, of course, this revenge is a formidable warning to any son of Israel, who, being in St. Petersburg, must remember that here he is not removed from strict supervision, that here he must remain "true."

It goes without saying that as the Jewish community grew and grew up in St. Petersburg, as the beth-dee and kalags here, the power over the community passed to these organs, which did not hesitate to persecute the "detists of Israel" not only after their death, as the Funeral Union did and do, but also during his lifetime: it is enough to make such a joub. St. Petersburg has no right to be sent to his homeland at 24 o'clock in the stage. Thus, in the usual way, the hands of the Goims is punished by the Jew who will incur in any way the administration of the Jewish community, of course, about every skisher is made "for memory" in the kagal pinks, in the book of Kahala g. St. Petersburg, and, perhaps, will be the time when this book is accidentally published with all the curious documents on the actions of St. Petersburg modern Kagal and Beth-dina, as the author of this book was published by chance by chance the author of this book. Minsk, and Mr. Gordon's book of the Funeral Union. Petersburg. - I'm a plaud. A. Brafman

3. Habura Akhnasat Orhim - Union of Martricity.

This Union exists in almost all provincial and county cities and in some places. Its purpose is to deliver to the needy guests for a few days an apartment and a table. The composition of his own is similar to other charitable unions. The incomes of the named Union consist in contributions, circles supplied in prayer houses, voluntary offerings, etc. The affairs of this Union are run by elected gabais. The hospitality of the Union is usually enjoyed by the stationary magicians or Darchons (preachers), melamedes (teachers) who are in some city for the place [in search of work - Prim. LVN), and in general, guests belonging to the aristocratic Jewish class, who are forced by adverse circumstances to turn to the generosity and charity of the sons of Israel.

By the way, we note that the position of preacher of the Jews is not connected with the sleeve of a spiritual ravine, and even more so, of course, with the rank of ravine "public". The so-called spiritual ravine, this lawyer - the chairman of the beta-dina and the scientist Talmudicist, usually reads his instructive speeches only twice a year: in Shabas teshub, Saturday of repentance, and in Shabas Gagadol, the great Saturday preceding Easter. Excluding these two days, for reading sermons on the Sabbaths, holidays and everyday life there is the darkness of the maids and drayons, preachers. Rarely, one of these preachers lives or, so to speak, settles in one place. For the most part, they wander around cities and towns and read their sermons in public and private prayers. Being everywhere uninvited, they are, very naturally, content with a very modest reward for their work. In addition to the gift table and the apartments they receive from the above-mentioned Union, they are allowed to walk accompanied by shames (server of the synagogue) to their homes for voluntary donations.

But both the magicians and other needy strangers and visitors enjoy the hospitality of the Union for no more than three or four days. After this period, they cease to be guests (see. Doc. N 650).

The strange Jews of the lower strata find refuge in the gekdes * 10.

That the Union of Strange Attraction contributes greatly to the reproduction of the wandering Talmudic proletariat is understandable; not only the above-mentioned magicis, melamed, etc., but also those subjects who fled from their community on suspicion of crime or unwillingness to serve military service, etc., but also those subjects who fled from their community on suspicion of crime or unwillingness to serve military service, etc.; LVN) established by the government. Due to this circumstance, for decades, such Jews, which the government, as a result of the ideas of Jewish public administrations, has long been listed in the lists of the dead, and so on.

4. Habura Bickur-Holim is an alliance that helps the needies of the sick.

The Union is often composed of women who are concerned about improving the situation of the sick materially and morally. Members of the female union deliver to the sick lessing and different sweets and take care that the patient read the confession in a timely manner.

5. Habura Hemilotsim is a loan union.

These unions are intended to issue loans to Jews for very small interest or no interest. In some cities, these unions own significant capital, which are made up of interest, mugs, givings and donations on wills.

6. Haburah Malbish is an alliance that delivers clothes and shoes to the poor.

7. Habura Gakhnosat Kaala is a union of help to poor brides.

This union provides the assistance to poor Jewish brides with money as a dowry or buying wedding dresses on its own account and the arrangement of the wedding and wedding feast. The incomes of the Union are: a circle and voluntary donations.

This Union is rare, and its charity is exclusively in the hands of Jewish women.

Craft unions.

As we shall first of all have to say, by the local sacrewable governance, which is directly composed of all artisans without exception, knows about Jewish artisans as much as the latter consider it necessary and safe for their interests and as far as the kalagal allows. The life and affairs of Jewish artisans everywhere and has always been ruled and now ruled by separate Jewish craft unions.

Each craft estate of the Jews forms a separate union and has its own special Statute (pinkes), which sets out the rules that must be observed by all members - recorded masters, apprentices and students. In addition, the Charter defines: a) the attitude of each member to the whole Union; b) the rules regarding the choice of elders of the Union; c) a one-time contribution of each person when joining the Union; (d) punishment for violation of the decisions of the Union, etc.

Each of these unions has its own special prayer house and his own reba or alepha, that is, a special prayer house. a leader from the highest Talmudic layer.

The duty of this leader is to deal with disputes between masters and submers, or boys in their training, and on the basis of the Constitution of the Union to judge and repent to the members of the Union in matters

concerning their craft or their prayers. In the event of proceedings between the members of the Union of cases and litigation that are not included in the scope we describe, both sides of the conflict shall go to the local beth-deundee.

In addition, the duties of the leader lies on Saturday, when the Jewish artisans, abode from a afternoon sleep, gather in their prayer house, read and explain to them the department of the Pentateuch, which was read in prayer on the same Saturday, with Talmudic comments at the same time. When reading, the rebe tries to express herself simply and is available for a simple crafted people.

Thus, the craft unions, in the person of their alefa or the rib, are also under the shadow of the general Talmudic banner.

The statutes of these unions have so much bound each of his members in the arms and legs that at the slightest retreat of it from any resolution of the Union he will face a risky economic struggle with the whole Union, and then, in the case of perseverance - and with the kalgal. To leave the Union means to violate the ordinary law, according to which a Jewish artisan cannot but be a member of his Union and, therefore, go directly against Kagala.

Each of the craft unions, in fact, is a separate closed world - a separate small kagal, inaccessible to the influence of state laws and the control of local power. The individual by this union is nothing. At the heart of this small peculiar world are the same principles on which the Kahal was built, under the care of which all unions exist, gross force and aspiring fanaticism, as a result of which this little world is covered by mystery as harmful to the industry of the region, as a mysterious spirit for the life of it in general.

The reason why the craft industry of the whole region has concentrated in the hands of the Jews is clear. The Kagal and Union governance, suppressing the inner life of every Jew, rewards it with its strong defense in the fight against the enemy and the rival, the non-Jewish world. For the Jewish artisan are always the Union and the kagal, therefore, in the struggle of the artisan-Jewish with the artisan-Christian, the first must come out and really goes victoriously, and the second - defeated: one against many can not resist.

In addition to alefa and abbe, the Union is at the head of the Union by two more elected gabai (seniors) from the members of the Union. Elections are usually made on graduation days or Easter holidays, or the holiday of the bush, with noisy feasts.

Each craft forms its own Union; for so, there are unions: clerks, trumpworkers, zudermen, hatters, etc.

The League of Butchers Can Also Be Classified as a Crafts League; it exists everywhere, in all cities and towns of Jewish settlement. It is known that Jews never buy meat from Christians for their consumption, considering it a tref (i.e. unwanted, forbidden), meanwhile, the trade in meat for Christians has become an exclusive monopoly of Jews.

Craft unions are a serious competition to small-deceived Christian artisans in the region only as long as every Jewish artisan is necessarily a member of the Union under the pressure of the all-powerful kakhal. Kagal will be

destroyed, this obligation and free competition between Jewish artisans will be destroyed, having shattered their violent solidarity, will cause to life the suppressed forces of the Christian craft class.

Scientists are unions.

Academic unions in the Jewish environment are many: a) Khabur Shas - a union for reading the Talmud, b) Habyr Mishn - a union for reading the Mishnah, c) Habura Moherboets - a union for reading Talmudic laws, d) Habur Tanakh - a union for reading the Old Testament with Talmudic comments and many others like.

All scholarly unions arise for one reason and are similar in their main purpose, and in their thins, influence and even in the way of fulfilling their tasks. The whole difference between them is only in the branch of the Talmudic science to which the Union is dedicated and in whose name he lives. Therefore, it is not necessary to consider each of them separately.

The emergence of the Unions of the academic category we describe is committed by chance and the appearance of any of them in Jewish society rarely expresses a general need or a special movement in social life.

Amateur, self-pleasure, and for the most part, the calculation for the acquisition of credit is now the source of all the Unions mentioned. If in any Talmudite awakened the desire to draw, to flaunt, so to speak, his piety, he takes a book or a tortobe, puts on it the title of the following: "Pinkes Mechanura Tanakh" - the Charter of the Union for reading the books of the Old Testament, and begins to recruit members. Recruitment is always successful for the reason that no power from the outside prevents it, but from the inside, i.e. On the part of Jewish public rule, Kagala, she always finds sympathy and support.

The goal of all these various unions is one. It consists in maintaining the Talmudic science, and if each of them separately supports a separate branch of the so-called general Talmudic tree of life - the branch of which he is adornmented, then, in its totality, they form a huge organized corporation, tantamount to the one that is composed by all Talmudic educational institutions, known by the names: heder, Talmud-tor.

Pinks (tireds) of all the Unions are almost the same. They define: 1) how much each Jew who wishes to be a member of the Union must at the time of accession and annually contribute to the cashier of its; 2) a permanent seat is appointed for membership meetings and for annual public reading. Often, these Unions will be special [separate - Approx. Cells where these public readings are sent, and where there are no, the Unions are mostly collected in public bet-hamedras (prayer houses), where they can be met several at special tables. These readings are made by one of the competent and special Talmudists free of charge or for a known fee, and listeners can only offer questions; 3) the day of the month and one-year meetings of the Union is appointed to choose a rop (chairman), gabaevs (pettyren), non-eman (treasury) and to discuss other issues relating to the Union.

The expenses of the Union consist in the purchase and maintenance in service [order - Accord. Lieb] libraries, the issuance of salaries to the shamesh (server), in the membership cheat, which is given once a year on

the occasion of the completion of reading the full course of the industry of Talmudic science, the name of which the Union is named, etc.

In addition, the Charter of the Union, in special paragraphs, the duties of the members concerning the Union and punishment for violation of the United States are indicated. There are penalties: a monetary fine or exclusion from the union. The last measure and now in many places, especially in county towns and towns, where Jewish residents know each other closely, can be considered a slow death. The exception to the Union will isolate a Jew from society at all, undermines his credit in moral and material relations, which is why he often comes into ruin. And the faithful members, receiving a reward in this life, expect it in the future. In addition to the earthly goods, which are awarded the jealousy of a member of the Union to read and study the Talmud in this life, such as a favorable position in society, an increase in the amount of credit, etc., they promise him posthumous awards. After the death of one of its members, at least 10 members of the Union are appointed, who shall make daily reading at the place where their comrade died, for the children of the deceased, who are in the sewing, the opportunity to read after prayer, reading the Talmud, the Bible, psalms, etc., in favor of the soul of the deceased, the saving *cudesh*, which we have already mentioned above.

All scholarly unions together develop, as we said, the Talmud, and if it is impossible, because of the elusiveness of all Jewish Unions, any influence or influence on them by the state law, the question may arise about the dangers of these Unions. But this question, with the fundamental and comprehensive transformation of the Jewish home, must be resolved by itself. On the one hand, we remember what we say (p. 74) the meaning of the Talmud, whose laws are binding only if there are sanctions on the part of their Jewish public government (*kagala*), whose decisions are more important to the community and, most importantly, in view of the presence of punishable measures, more effective than Talmudic Comments, if, on the other hand, remember that the reason for the emergence of these Unions is due to the complete dependence on the artificial solidarity of the community of the community created and supported by the *kalag*, it will be clear that with the actual defeat of the *theas* are the scientists of the Unions we interpret.

*11 Confessions in the Jews are revered by the sick without much preparation. A member of the family or someone else's face takes a book, searches for the formula of confession, of which there are a lot, and reads it aloud, so that the patient can repeat it behind him.

*12 Shiva - in Hebrew means seven. The purely Jewish word has entered Jewish jargon and denotes a seven-day ceremonial mourning, which is mandatory for all full-year members (13 years and 1 day) of both sexes of the deceased family. Mourning is expressed by the cessation of all everyday classes: shops, taverns, etc. Closed for this time. In addition, the mourning must obey the following rules: do not leave the house, do not sit in a high place, as, for example, on an ordinary chair, sofa and a bench, but only on the floor, do not wear shoes, new dresses, do not cut hair, do not change clothes and so on. And every day three times: in the morning, afternoon and

in the evening you need to pray to the cathedral, that is, in the presence of at least 10 male full-length, and after prayer to read a loudly soulful cadash.

CHAP IX

Political Unions

Habura Gagascala Livne Israel - Society for the Dissemination of Education between Jews in Russia

Society of Craft and Agriculture of Jewish Labor in Russia

World Union of Jews (L`Alliance Israelite Universelle) - the foundation of the Union

Political Unions.

The name of this union reveals to us a significant difference from all the unions we have seen, while the latter are the local unions, the Society for the Enlightenment of Jews in Russia, is essentially the central Union for the Jews of All Russia. The study of the activities of this Society will explain to the reader why the Society for the Dissemination of Education between Jews in Russia is one of the categories of Jewish political unions, and not to the scientists to whom it, by its name, should have been attributed.

The Society for the Dissemination of Education between Jews in Russia was founded in 1863. in St. Petersburg, meeting the most fervent sympathy between the Russians. Indeed, according to its name and Charter, this society should exclusively assist the Jews seeking "enlightenment," i.e. who wish to receive education, of course, Russian, and to spread literacy between Jews, of course, Russian.

But it is known that for a non-religion, Jewish institutions have always remained and remain unclear, and some negligence in the approval of the Charters of Jewish Institutions itself further increased this ambiguity, at the same time giving the Jewish representatives to always smuggle under the legal label. This phenomenon is repeated continuously in all the historical life of the Jews, since their return from Babylon, and, of course, the union of Habur Marbe Gagacala, Livne Yisrael, which we have studied, did not constitute an exception to this general rule.

To clarify the question of how the meant Society acts in the spirit of the Russification of the Jews by spreading Russian literacy, general education, and, consequently, to the extent to its work in hand with the Russian government in solving the difficult task of destroying the harmful and for the interests of the Jews themselves, the isolation of the Jewish population in Russia, we must first of all study the organization of this Society.

"Society for the Dissemination of Education between Jews in Russia" in 1880 numbered 340 members; the affairs of the Society was administered by a committee located in St. Petersburg, and consisting of a chairman, a comrade of the chairman, the ceremeal and six members. Elections to the Committee take place at the annual meeting of the members of the Company; the entire composition of the Committee is elected for three years, and 1/3 of it is renewed annually (11 of the Charter).

In each city where there is a permanent residence of at least 15 members, a local department of the Company may form ((Central 27). Such local departments in 1880. existed in the cities: Odessa, Ekaterinoslav, Vilnines, Minsk, Kazan, Kiev and Moscow.

This is the organization of this Society, which is headed by the Committee in the capital and departments - in the area.

As for its activities, it seemed as an astonishingly multi-size, and in view of this, for a clear study, should be divided into several points.

1. Society encourages the opening of Jewish schools and helps existing money and books.

In the report for 1876. we find the following names of open and community-subsidized schools:

1. the Jewish Man's allowance. school in Kharkov in 500 rubles;
2. The Jew is open. school in Derat and a benefit of 100 rubles is given;
3. the Jewish Man's allowance. school in Odessa in 300 rubles;
4. the Jewish Man's allowance. school in Minsk in 50 rubles;
5. the Tsamud-thorde allowance in Minsk is given at 100 rubles;
6. the Jewish Man's allowance. school in Nemniza in 100 rubles;
7. the Jewish Man's allowance. school in Mariupol in 200 rubles;
8. the Jewish Man's allowance. School in m. Kynka (Grod. lips.) in 140 rubles;
9. the Jewish Man's allowance. school in Orgev (Besarabia) at 50 rubles;
10. Landworks are given. colonies in Israel in 50 rubles;
11. the Jewish Man's allowance. school in Uman in 300 rubles;
12. the Jewish Man's allowance. School in Soroka (Be. lips.) in 50 rubles;
13. the Jewish Man's allowance. school in Vilna in 50 rubles;
14. the Jewish Man's allowance. school in Borisov in 100 rubles;
15. the Jewish Man's allowance. school in Sokolka in 50 rubles;
16. The Jew loan is given. school in Chisinau in 200 rubles;

and so on, just in 1876. 36 NN such benefits and loans; for 1879 issued allowances for 1.848 rubles. 64 cops, and in 1880. on 3.991 rub. 76 cops.

Such activities of the Society, aimed at maintaining and developing school and education among Jews, stops the most serious attention.

But, of course, it is of course that this activity will be a fruitful activity and from the point of view of Russian interests useful only when it is undoubtedly proved that the Society is spreading precisely the Russian letter, finally abandoning the propaganda and support of the national Talmudic morality that has long and stubbornly separated the Jew from the non-Jew and Israel from the rest of the outcast of mankind. Unfortunately, we must sharply and in advance declare that in the most important way to maintain and develop this national Jewish science, which has fallen into such a decline in the heders, as we have already said, all our strength has been put and the said Society puts all its forces. As society knows how to keep silent in its reports about the motives of its actions, and especially about the motives by which it provides benefits to various Jewish schools, nevertheless, these motives sometimes involuntarily slip in his annual reports and immediately properly cover all the activities of the Company in this direction. In the report for 1876. we find the following motive when issuing a benefit to a Jewish school of 200 rubles:

In the summer of 1875, the Committee reports to the general meeting, the private Jewish school of 4 branches was opened in Mariupol by Mr. Goldstein. The aim of the school is to replace heders for local Jewry, so the

school pays special attention to Jewish subjects, but at the same time Russian and German, arithmetic, geography and purity are also taught. In 1880. the content of the Jewish School in g. Simferopol issued 75 rubles. Benefits only because the Committee ' s request for the activities of the applicant by a local rabbi, Reba Notović, was provided with satisfactory information about it. Next, in p. 31 reports for 1876 important is the motive for refusing a loan of 200 rubles. A certain R. from g. R. At the Committee ' s request for a request and his school, the local rabbi reports that, in view of the significant number of general schools, the school of Mr. R., which does not pay attention to the teaching of Jewish subjects, is superfluous and does not have a future." Here's the reason for the rejection.

Thus, on the one hand, the Committee willingly subsidizes those schools in which special attention is paid to the teaching of Jewish subjects; and on the other hand, it refuses to lend to such a school, where these subjects are not paid attention, the school that fits the category of city-wide schools and, consequently, for the national Jewish case, according to the testimony of a local raob, is not of any interest. Another proof that it is not Russian literacy, but national science is spread by the Society for the Dissemination of Education. In 1878. Died in Vilna a member of the Society, the Jewish poet Lebnos. When talking about finding means for perpetuating his memory, the Committee reveals the motives for its care. "The late Lebnos," the Committee explains in a report for 1878-1879. (p. 4), being one of the representatives of the enlightenment between the Lithuanian Jews of the past generation, is especially more important as the famous New Jewish poet, with his beautiful and powerful verses aroused in teenage the spirit of generations, a desire for the study of the Hebrew language, love for biblical poetry and for Jewish enlightenment. For such activities in the national spirit of the Committee, citing its words, "it is highly desirable to perpetuate the memory of this extinct worker in a worthy way, and every enterprise with an era will find in us the most heated sympathy."

After these data, borrowed by us from the reports published by the Society, it will become clear that the main concerns of the Society are directed to the development of Jewish science, Jewish subjects, Hebrew subjects, the Hebrew language, the Talmud, the Mishnah, etc., that is, the those national factors of life of the Jewish people, who most separated and separate the Jew from non-Jewish and Israel from all the peoples of the earth, and to the maintenance and development of which Ezra aspired to the Jewish mass and the famous "friends of enlightenment" aspired to the Jewish mass and aspired to Russia recently in Russia. Russian literacy is maintained by the Society as much as its knowledge is beneficial to the Jewish mass in its relations with the indigenous population, and not for the purpose of Russing Jews.

The Committee assists Jewish schools engaged in the study of Jewish subjects and the Tasmuds not only with benefits and loans, but also the expulsion of books from the Company's reserve library. In 1876. Deported to 10 schools of the Kherson Bay. 550 copies of different books, Vilna Talmud tor of books for 20 rubles, schools: in Radospysom - 25 volumes, in Letichev - 27 volumes, in Shklov - 34 volumes, in Surah - 17 volumes, in Evpatoria -

53 volumes; libraries: in Breslav - 9 volumes, in Zosnitsa - 20 volumes, in Evpatoria. In just 1876. Sent by the Society of 1.168 volumes.

Again, the question arises: what are these books? Turning to the catalog of the reserve library of the Society for 1880, we find in it the following compositions in Russian:

- Warsaw, "Talmudic morality";
- Dubolire, "18-sties of prejudice";
- Levin, "On the authenticity of Kagal's Book";
- publication of the Society, "Worldview of Talmudists";
- Hvolson, "On Some Medieval Charges Against Jews";
- Hvolson, "The Characteristics of Semitic Peoples";
- Shafira, "Essay of the Mossey-Talmudic Law", etc.

In Hebrew and Jewish-Russian [jargne - Prim. LVN] languages:

- Abramovich, "The Natural History";
- Bardah, "On Jewish Inclination";
- Warsaw, "The guide to Jewish reading";
- Gurvich, "Makhzor" (praychnik);
- Kogan, "Even-Gatoim (Ston of the delusions) - The history of the pseudo-Messiah";

- Levenson, "Zorubabelle";
- Naphtholi, "Sipury Naftoli" (Stories of Naftoli);

Margolis, Mishpete-Emes (Fair Court);

- Rumin, "Kipot-Siphre-Kadesh" (Creation of sacred books);
- Rumin, "Gemut-Resaliim" (Revengeed criminals);
- Slonim, "from Zikkaron" - (Life and activities of Humboldt);
- Shapiro, "Et-Ibri" (Perior Jew) and others.

One already listing the titles of the works that make up the back of the Society's backup library and sent annually to the Jewish schools of Russia in thousands of copies gives a visual representation of the contents of these works. In vain, we would look for Russian grammar between these books, in vain we will look for at least a textbook of geography in Russian, in the study of which the Jewish youth would be assimilated by the Russian language, this necessary factor in the question of the rapprochement of the Jewish mass with Russian. Such care is alien to society. But if books sent by the Society for Schools do not give anything for the Russification of Jewish Youth, but they in the form of grammar in the Hebrew language, in the form of natural stories in the Hebrew language, in the form of biographies of prominent historical figures, again in the ancient Hebrew language, far move the Jewish youth on the path of assimilating them with a general knowledge, but so that this extensive knowledge is given. Judaism, the Hebrew language, but on the contrary, to its husive strengthening and strengthening its all-Jewish influence.

As for the mental food offered by the Society to Jewish youth in Russian, it is the most part of the works of one-sided, in which the Jewish youth is constantly reminded of the Jewish youth "about medieval accusations against Jews" from, of course, Christians, about the "XVIII centuries-old prejudices" again, Christians and, of course, against Jews, etc., in short, all

such works, generously promoted by the Church. Jews who, without these works, would probably lose their burning and blackness of colors.

On our own publications of the Society in Russian, we will have an opportunity to express our opinion.

So, from all this has been said so far about the activities of the Society in relation to Jewish schools follows the following provision:

Society disseminates enlightenment, not Russian, but national-Jewish; for this purpose it:

1. opens Jewish schools in the Empire;
 2. Subsidizes themes of existing Jewish schools, which draws attention to Hebrew objects;
 3. sends to all Jewish schools of the Empire books in Hebrew in the Hebrew language in terms of general education and unilateral-polemic in the language of Russian.
2. The activities of the Company are manifested in the publication and in the promotion of various works: a) in Russian and b) in Hebrew.

The Society publishes and encourages the publication of works in Russian.

In order to enable the reader to clearly define the nature and direction of the Company's activities in this regard, we will turn to the concrete facts we have again drawn from the published reports of the Company. In 1876.

published by the Society and published three volumes of the collection of Talmudic sentiments called "The Worldview of the Talmudians". This collection, the compilation of which was worked on the entire arena of scientists and employees of the "Habura Marbe-gagascala", is a set of uninvisible moral and vague sentiments, with shacks of torn out and selected from extensive Jewish literature, starting with the first word of the Talmud and ending with the last number of the Jewish newspaper. The first volume of this collection treats a person and his duties to God, the second - about his duties to his neighbor, and the third - about his duties to social and civil life.

The question is, for whom and for what is such a collection? Everyone will agree that by virtue of their name - "The Worldview of the Talmudists" - this collection can not represent any interest to the Jews, because they have access to the Talmudic originals, and life itself introduces them to Talmudic morality and wisdom, but it is for the Russian public, which both the life of the Jews and the Talmud are little known. In fact, who of the Russians is not interested in getting acquainted with the life of the four-million Jewish mass living in Russia, with which many will-nilly have to do business, enter into relations, come into clashes, etc. and which everywhere and eternally in the continuation of two thousand years everyone suspects, condemned, studied and still can not study? Who, it is asked, from Russian scientists will be incurable to get acquainted with the worldview of the Talmudists, the inconspicuous leaders of this mysterious life? But since the education of the Russian public is not entrusted to the compilers of the collection, the members of the Society under study by its Charter, then, of course, they could not leave without a reservation the purpose of the publication of the collection.

"When compiling this collection, the preface was meant a dual purpose: firstly, to give the Jews a generally useful religious reading and, secondly, to give them this favorite reading in Russian; when compiling this collection of religious and moral teachings, not a student, young people were meant, but rather Jews of more mature age, more or less familiar with the ancients." Scholar publishers can obviously hope for the sympathy of Russian society in the desire to replace the Hebrew language even in religious reading, in order to accelerate the Russification of Jews in the most obscured and fanatical layer, but the persistence and perseverance with which Jews in the continuation of two millennia preserved their religious ceremonies and customs, to everyone knows; everyone will agree that they will be replaced by the Russian language in religious reading. Therefore, if the collection really assigned for this purpose, which is indicated by its compilers, these "well-informed" educators of Israel, they would certainly try to understand the Jewish foreword to the Jewish public of a "more mature age", namely the one for which, according to them, the collection is published, the reasons that prompted "Habur Marbe-gascal" to such a reform, the useful goal, for which this reform is carried out. Talmud, to confirm that this change quite agrees with the spirit of Judgment, etc. Meanwhile, there is no such preface, and most remarkable, ignoring in this regard the Jewish public and not by giving in any word those defied Jews to whom the learned enlighteners wish to "give into the hands of a useful, beloved or religious reading in Russian", the compilers of the collection turn to some private, outsiders and completely foreign persons, to whom it can fall into the hands only by chance. Such a reception of treatment in the preface is not at all to the public for which the book is published, of course, the news in the literature. Further: is it suitable for the Jews for religious reading not only in Russian, but even in Hebrew, a collection composed of various scraps between which are those who are taken from the work of Euclid; from the natural history of "Sefer-Gabryt", from the works that lived at the beginning of the present [XIX - Embellishment. Centuries is far from Talmudic and non-religious authors, like Ben-Zev, Hamburg, who accepted the Christian faith of D. Fredlander, etc.? Can such a collection, we repeat, if even it were written in Hebrew, to replace the Hebrews used by them for the religious reading of the books of the Old Testament, the Talmud, Midrash, Ep-Jack, etc.? Here are the questions that can be shown to be resolved. Whether the collection is intended for a useful religious reading of Jews of "more mature age, more or less familiar with Hebrew literature?"

"Perce, however, – say the publishers, as if in passing at the end of the foreword, " that the readers of the non-Jew, especially scientists and theologians, who would want to know the way the ancient rabbis learned and get acquainted with their worldview, will read our book not without interest, especially since the translation was put to try, if possible, to preserve a kind of dilation and characteristic turns of speech."

These last words reveal to us, finally, the true purpose of the publication. But then it is asked how the publishers treated this latter task, for the faithful performance of which no one would have the right to reproach them?

In order not to burden the reader with a mass of extras from the collection, we will take, for example, we will take only one place * 2 from the 3rd volume of the collection, article 29, in which we read:

"I have repeatedly preached to the Jewish communities that those who deceive and steal non-verberates insult the name of the God of Israel, for seeing from our side these acts, all nations will say that the Jews have no teaching of God. The Prophet Sathoniya says (3: 13): the remnants of Israel must not (in the mean. "will not") make a lie, to speak lies and should not (in the mean. "will not be") in the mouth of his language of deceit."

From this article, the non-Jewish reader will inadvertently the conclusion that, according to the worldview of the Talmudists or Talmudic law, a Jew is certainly forbidden to deceive a non-beater, and who violates this law or rule is punished as an insulter of the name of God. But to make sure how much such a concept corresponds to the spirit of Judaism, we read here from the same book from which the compilers of the collection is taken by the compilers of the collection, the following positive law on this subject:

Rabbi Kahn taught so (Talmud, Ghazan-ahron, l. 113): "The error of a non-belief is allowed (Jew) to use, if the inverter himself is mistaken."

Immediately the legislator gives a significant instruction on how to act to a Jew in such cases, saying: "If the non-Jew, making an invoice (sold by him to the Jew) was mistaken (not in his favor), then the Jew must tell him: look, I trust your account, but I do not know (or not it) and pay you as much as you need. But it is forbidden to introduce a non-belief into deception, for a non-Jew may wish to experience a Jew, and hillul-Gashe will come out (i.e., a Jew) may wish to experience a Jew. dishonor of the name of God)" (Sefer-Mitzvot-Gadol, Venice, 1546, l. 152b).

From this positive law of Judaism and the instruction of the legislator is clear as a day that it is possible to deceive a non-Jewish Jew, but carefully, in order not to give a reason to the non-Jews to think that the law of the Jews is not good, that hiwlul-gasham does not come out, interfering, according to the ravo M. Mukutsi, the author of the well-thought-represented, the coming of the Messiah.

We draw the reader's attention to the meaning of the substitution of the words "exiles of Israel" with the words "Jewish communities". At the foundation of Judat is, as we pointed out at the beginning of this work, the political dogma of the coming of the Messiah and the restoration of the Kingdom of Judah. "I have been a believer in the coming of the Messiah," says 12 members of the Creation of the Jewish faith, "and although he is delayed, I still expect him every day." On the basis of this dogma, prayers are established in ancient times, which prayer houses and Jews, wherever he is, are obliged to create three times every day: in the morning, in the afternoon and in the evening. This prayer reads: "Drave into a great horn to our freedom and raise the banner, that our exiles may gather, and gather us all from all four ends of the earth", etc.

This is how the Jewish who is a simple-minded and educated one prays every day and so much. Obviously, from the point of view of this dogma, he cannot consider himself an eternal citizen of the country in which he lives, but an exile waiting for the voice of the trumpet of liberation from another yoke

and the restoration of the Judeo kingdom. Because of this, it is the main dogma that the Talmudic authority of Rabbin M. Mikuchi and called in his sermon the Spanish and Italian co-religionists "experiences of Israel". But so that this is not quite favorable in this case expression does not attract the attention of the Russian reader and does not arouse in him the relativity of the sincerity of the patriotic feelings of the citizens of the Russian citizens of the Moise of the law in general, the publishers of the collection considered it necessary instead of the words "outlands of Israel" to put the words of "Jewicia communities" in the mouth of the rabbi M. Micuci.

This is the direction of the publishing activity of the Company regarding works in Russian. These works are published not at all for the Jewish public, but for the Russian public, for the dissemination of false, one-sided, but beneficial concepts of Jews and their teaching for the purposes of Judgment. In order to finally eliminate any doubt in this regard, we will say that the Society in 1876. hastened to publish a separate brochure for distribution in the Russian public article prof. Schlejden, titled "On the Importance of the Jews for the Preservation and Renaissance of the Sciences in the Middle Ages."⁴ Cenzour suspended this pamphlet in view of its inexorably one-time tendencies, which have its ultimate goal of the arbiched nation.

Society publishes and encourages the publication of works in Hebrew. Above we had the opportunity to list some works in the Hebrew language, which are promoted and published by Society, and at the same time it was clearly stated that in the Hebrew language there are works on the one hand in the Society of Works on the one hand in the part of national-Jewish science, such as the grammar of the Hebrew language, Talmudic commentaries, Jewish prayers, etc., and on the other - in terms of general education. If the purpose of publishing and promoting works in terms of national science remains quite clear and consists precisely in the support of this science, which has fallen into decay in heders, talmud-thors and iciobots, then, on the other hand, the purpose of the publication of works of general education, and it is in Hebrew, and not in Russian - needs to be clarified. This goal is purely political. It was stated above that the basis of the Judgment is the political dogma about the coming of the Messiah and the restoration of the Jewish kingdom. It is deeply professed by both the Tammudit Jew and a Jew educated. The only difference between them is that the Jews, who are brought up exclusively at the Talmud, believe that the restoration of the Jewish kingdom will be accomplished suddenly, unexpectedly, without the participation of the Jews, by some miracle, educated Jews, while the Jews preach that the restoration of the fallen kingdom will be accomplished quite naturally, on the basis of diplomatic negotiations, and that the Jews should prepare for this path of education, which will give the people good generals, engineers, the rulers. For a more visible acquaintance of the reader with the view of the educated Jews on this dogma, we will crat forth a few words from the message of the former Secretary of the Society we studied, Mr. Gordon, to the Jews, printed, of course, in Hebrew, in the pages of the foreign "Hashahara". "Let the son of David appear, and then our brothers the reformers (the Jewish sect that has

arisen in Germany, which does not recognize the dogma of the Messiah) can turn to him in one minute, saying, "Mest, we have sind, but now we are your servants. And he will accept and find them capable and useful people for all his goals. But what will he find between you and how can you help him? Will he find useful people between you when he comes to renew our lives? Will he take from your environment the Minister of Finance, military, scientists, statesmen, able to be representatives at the courts of foreign sovereigns, engineers, surveyors, etc., people necessary for his kingdom?!*7.

Thus speaks to the Jews one of the most energetic and most active members of the Society about the goals of the general education promoted by the Society, and we have no right not to believe in the sincerity of these words, especially since these words are stated in a foreign journal and not in Russian, but in the Hebrew language, in which the most intimate, the most hidden thoughts, the most hidden thoughts, the most hidden thoughts and hopes of the modern are from the entire Christian world.

3. The activities of the Company are manifested in the promotion and in the manuals for periodicals: a) in Russian and b) in Hebrew.

Since its founding, Society has become the most zealous to maintain the Jewish periodical stamp in both Russian and Hebrew languages.

The extinct "Day", "The Bullit of Russian Jews", "Jewish Library" and all Jewish magazines and newspapers arose under the jurisdiction of the Society itself (all the editors of Russian Jewish periodicals are members of the Society), later found for themselves in him the most serviceable subscriber and propagator * 9. In the report for 1876. on s. 22 is: "issued by the secretary of the Society, Mr. Gordon, for one literary edition of 100 rubles." In the same year, the Society took from Landau the "Jewish Library" for 150 rubles. In 1878. Landau was taken from the "Jewish Library" for 100 rubles, and in addition, the Society was registered for all Jewish-Russian publications.

Regarding publications in the Hebrew language, we find the following data: in 1876. discharged at Slonim (foreign edition) "Gashahara" for 100 rubles., Verber - "Ga-Ivri" on 25 p., at Slonim "Gamabit" for 100 rubles, at the Ghatlobor "Gabecker-Or" for 100 rubles; the Committee signed up for 100 copies. "Gacephira" and 100 copies. "Gamelitsa" for sending to schools. In 1879. Landau was taken for 100 rubles, in addition, periodicals were written to educational institutions and rabies: Gakarmel, Gabecker-Ore and Gacephira for 20 copies, Magid, Ga-Ivri and Magid-Mishna. each (see para. There's the same on c. 44). In 1880. Again repeat the usual names and numbers: Landau is taken at 100 rubles, it is necessary to write out 10 copies. magazines: "Sunrise", "Dawn" and "Russian Jew", etc.

*1 Article on this society, printed by the author initially in the "The Ghost" (1876, N 216) and subsequently reworked, we have supplemented some information of the later time borrowed by us from the annual reports of the Company. - Approt. A. Brafman.

*2 A detailed critical analysis of this curious collection was made by us in N 117 "The Voices" for 1876, in an article entitled "Juity of the Jews".

*3 However, in Hebrew, Jews are not at all ashamed to express their real opinions about this subject. So, in N 1 "Gamelitsa" for 1882. Read the

following statement by one of the representatives of the Jewish intelligentsia, Lilienblum: "I strongly hold the opinion that as long as we (the Jews) will live in foreign countries, we will always remain foreigners, as we are considered for this time. No means and no emancipation in the world will bring us any benefit even on the iota. There is only one means - a meeting of all Jews from places of exile. We ourselves must trumpet in the golden horn for our release and the return to the promised land by a bridge of state credit securities, shares and bills. Except Palestine, there is no state for us in which we can protect ourselves from enemy power. We must hurry with this deed before the conquest of Palestine by the Greeks (?), otherwise all the hope we have ululturized within 2,000 years will disappear as smoke. - Approx. A. Brafman.

*4 This article was still issued under the title "The Meaning of the Jews in the Preservation and Revival of Sciences" in the series "Jewish Library" (SPEBB., 1878, v. 6. S. 1-5) - Prink. LVN.

*5 Above, from the words of Lilyenblem, the reader has already learned the means to which the Jews think to realize their cherished dream, this is money.

*6 Jews write a lot about it; see. "Der Israelit", 1866, No. 51, c. 843; "Derichshot Zion" by C.G. Kalisher; "A Conversation about this item at the Lunch at Montefiore" - Gashahar, 1876, N 19, etc.

*7 Gashahar, 1871, y. 154-156.

*8 We give a list of periodicals, both Russian and foreign, defending national Jewish interests:

a) In Russia: in Russian lingu.: Russian Jew, Dawn, Sunrise, Weekly Chronicle of the Sunrise; in Polish yaz: Izraelita; in Hebrew.: Hamelitz, Hazefera, Hebeker-Or, Hakarmel; in jargon: Ludischer Volksblatt; abroad: Hamagid, Halebanon,, Haizrae, Kol-leom, Kikeriki, Lescharan, Ariel, Hajoe, Magid-Mischne, Ludischer Telegraphe, Ludische Presse, Wiener-Izraelit, Izraelitis, Izraelitische, Wechenchrift, Allgemeine Zeitung des Judenthums, Magazin fur judische Wiss., Israelitische Neuigkeit, Israelitische Presse, Israelitische Elsass-Lotharingen, Arschieve Israelite, Univers Israelite, Bullitins de L'Alliance israelite Universelle, Jewish chronicle, Jewish gazet, The Jewish Advance, Jewish World, The Jewish Recore, Il Vessig Israelio and others.

Such periodic literature can argue with the literature of any of the European peoples.

*9 "In the publication "Day" on the material side took part, except Odessa society, and the St. Petersburg Committee "Society for the Dissemination of Education between Jews in Russia" (see. "The Jewish Library." Volume VI, a genuine extract from the article "Orshansky", c. 21).

We are talking here about specially Jewish publications in Russian, but we omit the consideration and do not list those Russian periodicals that were and are tacitly in the hands of Jews. Interesting revelations on this matter can be found by the reader in Jewish publications even in Russian. So, in the article we quote from the "Jewish Library" on the s. 26 we find a trail. The former editor of the Day (when the publication was shortened), supported by the Odessa Jewish Society, intended to enter into a connection with some

metropolitan newspaper that, under certain conditions, would agree to be a Jewish representative in journalism. Such a newspaper turned out to be "New Time", bought by Ustryalov. - I'm a émute. A.Bruffman.

The nature and direction of these bodies in Russian is well known. In these publications, Jews constantly talk about emancipation, about the existing existing between the Russian medieval prejudices concerning Jews, about Christian fanaticism and at the same time about the great Jewish talents, etc. p., trying at the same time to spread in the Russian public the beneficial concepts of Jewish laws, about the creativity and contemplation of the authorities of the Talmudic wisdom, with which they, as you can see, do not want to part in any way, etc. On the pages of each of the Russian-Jewish organs - "Dawn", "Russian Jew", "Sunrise", etc. - so generously subsidized by Society, all of the Russian impresses with its coarseness, stupidity, angularity, etc. p. The spirit of Russian nationality remains there and is heated or covered with medieval darkness. If there is a flaw or spot on, which is generally rounded, soft and bright, there will be a flaw or spot, then this is necessarily a product of Christian fanaticism or stupidity and greed of Russian officials, etc. d. Everything bad Russian, we repeat, is deliberately brought here on stage, but not because it is bad, but because it is Russian. Here the rubbish is not collected in order to clean the harvest, but in order to throw it in the face of the owner. Finally, having got acquainted with the works of the authors of this literature, it is not difficult to make sure that there are no people who want to bring anything to the common treasury of human knowledge or at least those who want to serve to serve the development of the Jewish question: there is a whole phalanx of the filthy defenders of the Old Testament-Thalmudic kingdom; while the entire four-millionth mass of Russian Jews is concerned about the characteristics and strength of their public and religious institutions to such an extent. Christians, considering their co-religionists incapable of this relatively easy work, at this time the defenders of the Jewish banner, not wanting to admit that all the artificial organization of the Jewish community, harmful to the interests of the Russian state, was created by their brothers and thanks to the ignorance of the Russian government the peculiarities of the life of the Jewish masses, they are persistently supported, harass, on the one hand, so that the Russians at all costs. on the other hand, they declare an irreconcilable protest against all moral rapprochement of Jews with the Russians. Every impartial person, we believe, agrees that this is the general impression made by the Jewish press in Russian, supported by the said Society. As for the Jewish periodicals in the Hebrew language, both our Russian and foreign languages, in addition to the promotion of the same most separatist tendencies, but carried out with even greater brightness and sharpness, these publications animate the Hebrew language, linking the Jews scattered around the world into one, a language that makes up, no doubt, the national banner of Jews, live and make the Jews and make the following. As the work of Mr. Smolenkin, editor of the Society-subsidized foreign magazine "Hashahar", under the title: "Gate-Bedarke-Ghaha'am" (wandering)*10, representing an outrageous libel against the Russian government and the Russian people, incite the hatred of the Jews to the

government and the people, among whom most of the sons of scattered throughout the world.

We have studied the most careful and detailed way, according to the reports, the activities of the Society for the Dissemination of the Enlightenment between the Jews in Russia, and this study leads us to the unmad conviction that this Society with all its activities goes against the interests of the Russian government, that it spreads education between the Russian Jews not in the Russian, but in the national-Jewish direction, but by encouraging periodicals in the Russian language. an impenetrable abyss on the path to the destruction of the state harmful to the interests of the state where the Jews live, the isolation and isolation of the Jewish tribe.

If we then recall that all the best, who live in Russia, the sons of Israel, both capitalists and outstanding figures of various professions, are at the head of this Society, if we then recall that representatives of Jewry in Russia, in all official cases and informal petitions, are exclusively members of this Society, then the assertion that this Society is currently an outstanding political center for Russian Jews, it is no longer strange.

It is of course that if the national Russian domestic policy sets its task in the "Jewish question" to destroy the Jewish isolation, if it seeks to destroy this classical "state in the state", then the activity of the "Society for the Dissemination of Education" in a spirit of the isolation of Jewish nationality, in the spirit of excitement of the political hopes of the Jews who prevent them from finally fusion of interests with the local Russian population, should be stopped by the closure of the harmful to the political interests of our state.

"The Society of Craft and Agricultural Labor among Jews in Russia"*13 was founded on March 22, 1880. to commemorate the 25-year anniversary of the reign in Boz of the deceased Sovereign. At the head of this Society is a committee formed with the permission of the former Minister of Internal Affairs V.T. Loris-Melikov of the following persons: N.I. Becket, E.B.Bank, A.N. Warsaw, Y.M. Gaaperna, Bar. G.O.Ginzburg, rabbis Drabkin, A.I.Zak, I.I.Kaufman, S.S. Polyakov, L.M. Rosenthal and M.I. Fringland (all these persons from the first to the last members of the "Society of the dissemination of enlightenment between Jews in Russia"). From the report "Society for the Dissemination of Education" for 1880. (p. 4) it can be seen that it was originally desirable to form the "Society of Agriculture and Crafts" to form a department of the "Society for the Dissemination of Education", but later, as stated in the report of the Committee "an honorary member of the society S.S. Polyakov received permission from the government to form a special society" (p. 7), which opened its actions immediately. From March 30 to September 30, the Company had 12,577 persons and 407 places registered as members of the Company, 204,000 rubles were collected, and the amount of annual membership fees reached 15,000 rubles. Such a significant amount was collected from the Jews of the whole of Russia on an open subscription in all localities.[In the USSR this practice has the appearance of a voluntary-compulsory purchase of the so-called. "tickets of the state loan", when every worker and employee had to immediately "buy" these tickets - Approach. LVN), which was partly coercive

in nature, as certifies by the outspoken correspondence from Uman in the "Russian Jew" for 1881, N 4, p. 142, which read the following: "As you know, our city is considered the nest of the Jewish rich, and yet he has not taken almost part in the fund's case. We draw the attention of who follows the unforgivable attitude of the Muhan rich people to such a matter, the great meaning of which is inadvertently already by all: it is an impetus from the outside - it will be possible to move them.

But before we find out the real goals of the Society of Agriculture and Crafts, we allow ourselves to be a few words about the very idea of encouraging agriculture between the Jews and its practical results. Our government since the 40-ies wondered to the idea of reliance of the Jews to agriculture, it was donated to the great capital to implement it. In 1853. It began to divert the ranks to the Jews the state lands, it built their houses, gave all economic supplies, workers and other cattle, all agricultural tools, when they were placed. LVN] "one-quarter of winter bread and half a tiding of rye flour for each soul without distinction of sex and age and for each family one-fourth of potatoes and one quarter of beets", it gave free of charge the seeds for sowing, livestock feed, etc., etc. (Complete Code of Laws, Volume XXVIII, No. 27570) The Government granted benefits to Jews: 1) for 10 years exempted them from payment of all taxes and monetary duties and from the correction of all zemstvos, 2) for 25 years freed from recruiting. The earth. 1844), always made up their arrears, which increased after the preferential years and extended the terms of benefits. After all, despite these incentives and millions of costs for the arrangement of Jewish agricultural colonies, the government has so far failed to attract any Jewish-made couple of Jewish hands.

Member of the Imperial Geographical Society P.P. Chubinsky, who surveyed these colonies in 1871, says that this is an "decret of tear" and that "the attempt to establish Jewish agricultural colonies on state lands in the South-Western region can be called quite unsuccessful." The reason for this failure is revealed extremely well from the following words of Chubinsky: "Every Jew considers his duty a man, and for agricultural work, in his opinion, there is a man. To the questions of the Jewish colonists why they themselves do not go for the plug and do not mow, they answered: "On all the way I will go for a plough, about the man, I will pay yoma, in the yun and zealously siblings." On the pages of 50-51 of this work, the primary, historical reason was clarified, which quelled the Jewish mass from the earth and the plough: it is the Mosaic law with its absolute holidays and the system of taxes. If, after these instructions, the impossibility of converting a Jew into farmers and that these attempts cost our government millions of rubles, ask what is the importance of the private "Society of Crafts and Agriculture of the Jews in Russia", which has recently arisen with small means, then we will answer that the founders themselves do not attach the slightest importance to this official head of their Society, do not agree on their activities with it.

The fact is that the law establishes a well-known "peace of residence" for Jews: the whole Jewish mass is obliged to live in the same rule; but this same law makes an exception in favor of Jews with academic degrees, Jews - merchants of the 1-st guild and artisans; these three categories of persons

have the right to live in Russia. Of course, it is impossible to convert all Jews to scientists or merchants of the 1-st guild, but with the help of "state rabbis" and tax collectors of taxes to rename the Jewish proletarian into a terrified student, does not constitute the slightest difficulty. And now the Society wondered the idea of spending as many Jews within Russia under the guise of artisans, but this hidden idea Society tried to mask, talking about agriculture beforehand. But already in the 4 Rules of this Society immediately opens what it was desirable to hide. Under the Constitution 4 of the Charter, the Society is allowed to spend the amounts at its disposal, and the Committee therefore decided:

1. Persons and institutions who wish to open agricultural and craft classes at existing Jewish schools are issued to the institution for a study with the funds of the Company 100 rubles. and for each student 5-10 rubles. in a year.
2. Societies and persons who will reopen independent agricultural and craft schools - 200 rubles. and for the student 5-10 rubles. in a year.
3. Persons with thorough handicraft knowledge who wish to resettle for residence in other places (i.e. outside the boundaries of the settledness inside of Russia), where the request for handicraft work represents more favorable conditions of existence, issue on an official certificate of their knowledge and attestation to local societies (kagals) or persons known to the Committee about their reliability, at the discretion of the Committee: a) to move from one place to another 50-100 rubles. and b) for the establishment of a tool in new places of residence, etc. to open the right craft establishment - up to 200 rubles. "

It goes without saying that if the figure of payment of the Company in the form of 5-10 rubles. in the year for a student in an agricultural school seems more than funny, the figure of 300 rubles, which the Society subsidizes the Jewish artisan for moving and accommodation inside Russia, deserves the most serious attention. From all this it is clear that the Society was called the "Society of the unspoken settlement of Jews in Russia." Of course, no matter how laudable the aspirations of the Society are, but it seems to us that before the resolution of the right of Jews to the ubiquities in Russia in a legislative manner, such smuggling activities of the Society should be stopped by the closure of the Society itself.

Consideration of the activities of " Society for the Dissemination of Education between Jews in Russia" and "Society of Craft and Agricultural Labor among Jews in Russia" we conclude the study of the system of organization of modern Judaism in Russia; this chapter we crown the grandiose and slender building of Judas on the territory of the Russian state. Not wishing to repeat itself here, we will briefly note only that this organization, starting with the local Kagala, passes by an emergency congresses of delegates from various places for the affairs of the Jews of the whole region - to a permanent center, which is invariably a representative of the Jews of the whole of Russia. But it would be a profound mistake to believe that the modern Jew, which forms its own state in each state, is divided into so many communities as many states that Jews live, this assumption did take place before 1860, when one of the outstanding

political figures of France - the most energetic representative and defender of the Jewish nation, the Jewish lawyer Isaac Adolf Kremier (Cremiux), coming to the conclusion that the disintegration of the Jews in the United States. urging them to close tightly and form "L'Alliance Israelite Universelle" - "World Union of Jews". His word did not hesitate to turn to the matter. Paris was appointed central city for the headquarters of the World Union of Jews, on the banner of which the words of the Talmud were marked to the Jewish: "All Jews are for one and one for all." Since then, there has been no phenomenon in the life of not only Russians, but also foreign, fully emancipated Jews, in which this visible political center of all modern Judatia would have secretly or clearly not participated; therefore, by impending the consideration of the organization of local foreign Jewish societies, since it is not the slightest difference from the organization of Russian Jewish societies, lowering a number of foreign unions, starting with charities and ending the United States. We will turn to the study of the organization and activities of the "World Union of Jews", which encompasses all the societies of Jews in various states of the Old and New Worlds.

*10 "Gashakhar" for 1872

*11 As a true reflection of those feelings and political dreams that are poured out in the Jewish periodical press, we will bring here literally translated from Hebrew the poem of Mr. Shapiro, placed in the Society-subsidized by the Society magazine Gabecker-Or (Zarya) for 1878. titled "Poets of My People."

At the beginning of the poem, Mr. Shapiro makes a bain to the poets of his people for not only not woke the spirit of the fallen people, but, on the contrary, they ubirsue him, then exclaims:

"The poet who is given a lira in hand!

When your spirit is excited,

Take the lyr and hit her insane people on the head,

Beate and thump the head of madness,

Hit the room and the poles will be shake.

Let the holthakes wake up,

Who are alien to the thought!

Puff your voice the words of the proud,

Fabric so that the deaf hear,

Buffal and rumors from the deaf!

Oh! Poet, let the spring sing, the mountain Carmel and the vineyards,

Do not majeste the villain "good",

Let your song rattunder like a groin,

It is a noise like a storm, and shines with lightning,

But the rain is not a lean!

Ply with only lava, ha's and thunder;

Let your pen be a sword,

Your song is Yatagan,

Writte with a steel pen

And sharper the sword essing it.

Incite, a poet, a ignite spirit,

The swords of their fiery nucleards of fire,

Let the mountains and the valleys burn with fire in hell,
Until the flame destroys the evil,
Until the barbarian government disappears,
Comproing the joy of the wilder-screutaries!"

It is not interesting to note here that Gotlotol, the editor of the Gabecker-Ore, in which this poem was printed, fearing his closing words, replaced the words "barbaric government", "memshelet zodon", with the words "stupid hope" - "tightness and vigil". Shapiro, in another Jewish organ, Hamelitz, having restored the former edition, addresses Gotlotheber with the words: "Do you have the right to rattle my honor in the mud, to kill my thoughts, to kidnap the thoughts of my heart, the soul of my soul? Why did you get scared of my words "barbaric government"? After all, then you were still a foolish and all the faithful boy, when, no doubt, you read the prayer: Let the smoke of evildom disappear, and the earth will be cleansed of the "memshenet zodon" - "barbaric government", now when you have aged and became wise, you trembling in the "barbaric government" ... Yes, Gotlot, by the change of words, you rob me, you turned all my thoughts into shame and shame, light into darkness, sweetness in bitterness, etc.

*12 May 11, 1881 had happiness to introduce His Imperial Majesty: G.O. G.O. G.G.Zack, A.Y. Zak, A.Y. Passovar, E.B.Bank, I.M. Berlin. According to the report of 1880. All of them are members of the Society - Prim A. Branfman.

*13 Since 1921. The Society was renamed the Society of Craft Labor (ORT). Today, in the 21 th century, already the World Union ORT is one of the world's largest non-governmental non-profit organizations working in the field of education. Its offices are located in more than 50 countries of the world, and annually in the ORT system trains about 300 thousand. man. The main areas of ORT work are vocational training (mainly in areas related to the use of information and communication technologies) and technological education in secondary school.

In Russia, ORT operates through the ORT World Union and the Autonomous Non-Promercial Organization "Exeperity and Technological Training" (ORT of Russia).

After the coup d'état in Russia in 1917. Some Jewish societies "really sealed due to an excess of communist enthusiasm," but in 1921-23. The Society for the Dissemination of Education between Jews in Russia (PEE), the Society for Craft Labor (ORT) and the Jewish Historical and Ethnographic Society (EIEO). - I'm a ém? LVN.

*14 This is confirmed by the fact that in 1921. This Society was renamed the "Society of Craft Labor" (ORT) and we no longer see any mention of agriculture in it - Prim. LVN.

CHAP. XXVII

Kholu hol Israel Haberim - Union of All Jewish Unions

World Union of Jews (L'Alliance Israelite Universelle)

Organization of the Union

Material means of the Union

Objects and Objects of the Union

The Harbour Kohl Israel Haberim is subject to Jews all over the world, regardless of the state in which they live. The world union takes under its high care of Jews not only those states that do not recognize them as full citizens, but also those where they are already emancipated; the Jew of France and the Jew of Morocco are equally subordinate to the World Union. If the Jews were excluded by any other state by the Union from its tumultation, the Union would have lost its significance in the life of Judging, and the name "world" would not correspond to the essence of this high institution. The reports of the Union, printed in French, put it: his motto is "All Jews for one and one for all" and its emblem - the tablets of the law of Moses, under them stretched and charring one's hands, and the globe serves as the foundation for all this.

Founded in 1860, the World Union of the Jews as early as 1866. numbered more than 5,000 members, and by the beginning of 1881. It had 24.176 members. The members of the Union are scattered throughout the globe and distributed to States as follows:

France and Algeria

5.711

Alsace - Lartarya

1.112

Germany

7.130

America

840

England

84

Austria-Hungary

1.269

Belgium and Luxembourg

338

Egypt

336

Greece

63

Holland

1.240

Italy

139

Morocco, Tunisia and Tripoli

541

Portugal

15

Russia

140

Romania

1.111

Serbia

31

Sweden and Denmark

325

Switzerland

471

Turkey European and Asian

2.786*2

But this huge figure of 14.176 members, which any of the modern private societies can not boast, far does not satisfy the claims of the persons at the head of the Union. L. Lehman, the Treasurer of the Union, concludes the financial report for 1880. The next exclamation about this figure: "And we want us to be content with it! Yes, for this it is necessary to have either a lenientness that we are not at all capable of, or by blindness, which we do not suffer!"

Of course, the mission of the "World Union of Jews" is to gather under their banner all Jews around the world.

Sneighed in different states of the globe, and apparently the disparant members of the Union shall be connected into one whole by the system of the following organization, as set forth in its Charter. Article 5 of the Charter of the "World Union of Jews" states:

"The World Union is governed by the Central Committee in Paris. The Central Committee is demonel with the regional committees (regionaux), central to the state, and local (locaux).

"St. 6. The number of members of the Central Committee is 60 "3.

"St. 8. The Central Committee shall be elected by universal vote of the members of the Union on a majority vote. If there is an equality of votes, the draw between the candidates is thrown."

"St. 9. Members of the Central Committee are elected for 9 years and every 3 years 1/3 of them are renewed.

"St. 11. The Central Committee shall annually select from its members of the bureau, consisting of a chairman, two comrades of the chairman, the treasurer and the secretary of the secretary.

"St. 13. The Central Committee shall at least once a year convene a general meeting of the members of the Union for a report on the moral and material situation of the Union. The reports submitted to the general meeting are published in general terms."

The regional and local committees.

"St. 15. In any local area where 10 or more members of the Union are located, a Local Committee may arise; the number of members of such committee shall be determined by the members of the Union invited to the polls.

"St. 16. In every state where there are already several local committees, regional committees are established.

"St. 17. The regional and local committees should resume their elections every year."

"St. 18. The regional and local committees independently resolve issues exclusively of a local nature and, at the same time, the decision is taken to their responsibility.

"St. 19. They communicate to the Central Committee and receive from it all the information concerning the Union.

"St. 20. They open a subscription, accept and send money to the cashier of the Central Committee.

"St. 21. Every representative of the Relating or Local Committee shall have the right to attend the meeting of the Central Committee.

According to this organization of the World Union of Jews, its Central Committee is located in Paris, and there is one committee of the Regions and an indefinite number of Local Committees. The regional committees arose either on the initiative of the Union, or if the Union found any alliances in that State, some of them became part of the Union, leaving behind the name they had. As a consequence of this, the Union's regional committees, of which he speaks in his reports, have different names. Thus, the Union's regional committee in England operates under the name "The Anglo-Jewish Association", in London there are several local committees ("Board of Deputies", "Board of Guardians", etc.), In America, the Union "Batzel", etc., in the United American States, as well as a new society formed from the connection of the New York "Board of Delegates" with the "Union of Jewish Congregations". The Paris Propaganda Committee continues its exemplary activities under the leadership of M.G. Can (President), M.J. Dalzas (vice-president). The Committee had a misfortune to lose its staff and loyal members: among them we will call M.A.M. Mandolfe here. Former President of the Alexandria Committee in Egypt, A. Genricis, member of the Committee "The Anglo-Jewish Association" and president of the Manchester branch of the Union, etc.*5.

Despite the fact that the Central Committee in each of its reports speaks of Jews in Russia, it nevertheless remains silent about the existence of the Union's Committee in Russia, knowing that such an open committee in relation to Jews in Russia, where there are more than 4 million, that is the same. as much as in all other states taken together, would not be tolerated by the Russian government, as the real implementation of the principle of "state in the state". How carefully the Union protects the secret of its members in Russia, this is evident from the fact that openly printing every year in its accounts thousands of names of its new allies in different states, it has never allowed himself to name at least one Jew from Russia by surname.

In the report for 1881. The Central Committee has 36 newly emerged Local Committees, 242 cities in which those who have joined the Union live for 6 months (from December 31, 1880). 1 July 1881.) 666 its new members and in detail lists both the names of the committees and the names of the members*6, but relatively local committees in Russia is completely silent, and the names of the persons who have signed into the members of the Union are indicated by them in the form: in the Balta - N.N., in Odessa - N.N. and so on.

But despite these precautions of the drafters of the reports of the Union, we nevertheless have the opportunity to bring here the following data, which state the fact of the existence of the Local Committees of the Union in Russia.

In the report for 1880. In a speech about the Union's propaganda worldwide gathering of Jews in favor of the Jewish inhabitants of Jerusalem (Halukka-Kedim), whose organization the Central Committee assumed, listed by the local Jewish communities in Russia that took part in this matter, the money was transferred to the cashier of the Central Committee and, consequently, according to the above 20th article. The Constitution of the Union acted as the Local Committees of the Union in Russia.

We present here the table as it is printed on the C. 72 reports:

Name of the communities

Number of persons

On Halukka

On the geekim*7

Total

1. Grodno

2. Minsk

Pinsk

3. Reshyn (?)

4. Slonim

5. Suvalki

6. Warsaw

7. Vilno and Zamoste

350

400

400

400

170

500

500

1.100

by 13 p.

by 12 r.

by 7 p.

9 r.

According to 17 r.

for 18 r.

for 20 p.

15 p.

from 4 - 40 r.

from 4 - 30 r.

from 1 - 5 r.

from 3 - 25 r.

from 15 - 50 r.

from 10 - 50 r.

from 1 - 30 r.

from 10 - 60 r.

8.000

8.000

8.000

12,000
4.000
10,000
20,000
25,000
Total
3.820 persons

-

-

105.000 r.

After this statement, it becomes no doubt that the "World Union of Jews" has its own unspoken Local Committees in Russia.

But it takes a little insight to make sure that the formation of the "World Union of Jews" formed in Russia in 1863, 3 years after the emergence of the "World Union of Jews" "Society for the Dissemination of Education between Jews in Russia" is nothing but the General Committee of the Union in Russia.

The activities of this Society, aimed at the development of the national-Jewican science among the Jews in Russia, as also as its energetic attempts to resettle Jews in Russia, outside the traits of settlement, crowned even by the opening of the independent "Society of Craft and Agriculture Work among Jews in Russia" is, as the reader is convinced below, the point execution of those national tasks for the implementation of which the "World Union of Jews" seeks.

Finally, to make sure that the "World Union of Jews" acts in Russia and affects Russian Jews precisely by the "Society for the Dissemination of Education between Jews in Russia" simply read the report on the activities of the Vilnius Commission of 1869. On the Jewish question, at the head of the Jewish members of which he was headed by the secretary of the Society, and the report on the congress of the members of the "World Union of Jews" in Berlin, chaired by Cremyère, held simultaneously with the desk of the commission. Finally, in the report of the Congress of the Union in Berlin in 1874, as well as in the report of the Central Committee for 1879, in an article entitled "Oeuvre russe" ("Activities in Russia" - Prim. LVN), directly refers to the concerns of the Union regarding the formation of Jewish children in Russia, i.e. It is about what is given to the "Society for the spread of education between Jews in Russia" * 8.

This is the organization of this world body of modern Jews in general terms.

The material means of the Union are composed: from membership fees - minimum 6 francs per year (art. 4 of the Charter) and from donations. Since all the regional and local committees of the Union in accordance with its Statute (Articles. (18) act on all matters of a local nature completely independently and, therefore, independently dispose of the amounts available to them, the Central Committee in the table below indicates the movement of those only amounts that pass exclusively through its cash desks. To December 31, 1878, 1879 and 1880. The funds of the Central Committee are shown in its report in the francs as follows:
Receined

1878	
1879	
1880	
Membership contributions	
14.521.520	
16.206.020	
16.599.775	
Donations	
2.252.755	
2.453.465	
2.329.530	
Schools	
254.040	
4.675.445	
3.690.99090	
Miscellaneous income	
710.660	
975.960	
771.035	
Agriculture. School	
126,45	
110	
1.850	
Values	
-	
-	
3.142.140	
Continuous deposits	
624.910	
-	
1.466.005	
Russian Department (Oeuvre russe)	
18.475	
-	
-	
Aut-to-	
18.395.005	
25.076.460	
28.001.325	
Expenditures	
1878	
1879	
1880	
By mail	
582.860	
375.310	

470.010
 Library
 248.380
 379.565
 251.690
 The Teachers
 3.304.515
 9.093.675
 9.454.835
 Prepare. Schools (for boys)
 3.299.990
 3.732.475
 39.700
 Prepare. School (for girls)
 733.390
 899.635
 1.014.485
 Total costs
 3.611.985
 3.318.520
 3.451.675
 Printing
 1.685.640
 707.875
 1.779.360
 Payments
 235.840
 253.580
 742.965
 Subsidy
 276.340
 779.555
 432.075
 Russian Department (Oeuvre russe)
 857.985
 90.255
 14.441.938
 Agriculture. School
 1.132.270
 21.903
 2.142.015
 Aut-to-
 15.669.195
 21.820.745
 25.151.045

In this table, we draw the reader's attention to the fact that the Central Committee in its reports from year to year under the special heading "Oeuvre russe" prints those amounts that go to the cause of the Union in

Russia. Of course, the figure of 14.419, showing the expenses of this subject of the Central Committee in 1880, is insignificant, but it should not be forgotten that these reports do not show the amounts that are available to the United and Local Committees of the Union in Russia and which are spent by them on their own responsibility.

It is also noteworthy that when talking about donations in favor of the Union, the Central Committee, transfers amounts and indicating the names of donors in various states, rules are held regarding donors from Russia: to indicate only the number of their donations, the names to hide them.

So in the report for 1880. on s. 79 is as follows:

"Secured two Russian bonds at 100 rubles. Loan of 1864-1866, donated by an anonymous from Russia - 1.200 French.

On page 80:

"Too, one Russian bond of 100 rubles. 5% of the loan of 1866, donated by anonymous from Russia - 500 French.

"The two bonds of g. Milana of 1861, donated by an anonymous from Russia - 90 French.

"The three bonds of g. Paris of 1869 and 1871, as a permanent contribution from the 3 members of the Union in Russia - 1.218 Fr. and so on.

How significant are the amounts that are flowing from all countries of the globe to the cashier of the Central Committee of the Union in Paris, are already visible from the fact that only of the seven above-mentioned Local Committees of the Union in Russia (in Grodno, Minsk, Reed, Slonim, Suvalki, Warsaw and Vilna) received 105,000 rubles for collecting one item alone in less than one year. [~ 520.000 Fr. - Approt. LVN), and the entire collection of one of this subject from all the Local Committees of the Union reached in 1880. 956.555 French. (72-73 p. Report for 1880).

Tasks and goals.

Referring to the activities of the "World Union of Jews", we must first of all indicate the goals for which the Union aspired.

The Constitution of the Union states:

"St. 1. The "World Union of Jews" aims to:

To promote everywhere the emancipation and moral progress of the Jews.

It is for the long to support those who suffer for their Jewish origin.

Support all literary publications that can lead to the same result."

No matter how elastic these three points are, but it is already quite clear that the program of the Union is extremely extensive and quite consistent with the greatness of the Union itself, that it is dictated not by the motives by which the programs of private societies are usually drawn up, representing philanthropic, religious, scientists, etc.

The program of the Union "Kol Israel Habery" manifests the spirit of a private society, but the whole people, a spirit that is aware of its power to move forward to the implementation of the mission of grandiose, political. Indeed, by looking closely at this program of the Union and studying the activities of this body on its records, we cannot but conclude that the activities of the Union are political activities in the most extensive sense of the word.

As the motto, "All Jews are for one and one for all," the Union:

1. cares about the dissemination of education among the Jews in the spirit of Jewish nationality;
2. cares about the expansion of the civil rights of Jews in all states where they are located;
3. cares about the weakening of the influence on the Jews of those national laws which in their content disagree [contradict - Prim. LVN with a spirit of Judaism];
4. protects Jewish criminals from persecuting innovative law and court rulings;
5. Protects Judaism from the disastrous influence of Christian civilization, which at the beginning of the present [XIX-Centuries, thanks to the absence between the Jews of the People's Center and the strict system in the upbringing of children, began to tear away from the Jews by the whole masses of his best sons];
6. Prepares natural means to realize the hope of the Jews to restore their long-lost Kingdom, the hope that makes up the basic dogma of the Jewish religion.

*1 We have supplemented the latest data borrowed from the *Bluelines de L' Alliance Israelite Universelle* in Paris. - Appree. A. Brafman.

*2 Report for 1881, s. 28-29.

*3 Some articles we omitted as little clarification of the case, so st. 7 states: "The Central Committee shall determine the number of those of its members who shall be elected from the members of the Union residing in Paris."

*4 The Union "Allgemeine Angelenheit der Juden" in Frankfurt am Main, joining the "World Union of Jews", has transferred to it its cash capital and also 489 francs donated by members of this last union in Sweden. The same did the union "Ishub Gaarets" in the Prussian Thorne. The Protocol on the Accession of this Union to the "World Union of Jews" was drawn up in the Central Committee in February 1866. The protocol says: "Mr. Kalisher, the rabbi of Mr. Torn, a representative of the Yishub Gaarez union, proposed to unite the Union, which elected its chairman, with the "World Union of Jews" with the transfer of its capital to the latter of its cash at 12,000 francs. In order for the "World Union of Jews" to assume the duties of the Union "Ishub Gaarez". The Central Committee of the "World Union of Jews", expressing its consent to the proposal of the chairman of the Yishub Gaarets Union, decided: "To accept the amount proposed by him with the condition to use it in accordance with the Charter of the Union "Ishub Gaaretz" at a time when it will increase significantly" (Ga-Carnel, 1867, No. 28).

*5 Report for 1881, s. 51-52.

*6 In Wiesbaden, the following persons are shown to join the Union during this time: Bere Herman, Berzh, Baum M., Baum S., Berle Bloch, Kahn, Goldstein, Hertz Dr., Hess, Hes, Gesman, Girsch, Isaac, Ionas, Ionas M., Kon, Libman, Libman V. Rosenthal G., Rosenthal, Simon, Strauss, Strauss B., Zes and Wolfson. In Filippopol, for example, a local committee was formed from the following persons: Jaim Mebor - chairman, Graziana - comrade chairman, Caleb - treasurer, and members: M. Kaleba, Namias, Galeni, Sarangi and Romano, etc. (Report for 1881, p. 111).

*7 Halukka and Kedima are the name of the same collection, but while Kedima changes accordingly with the material state of the signatory, Halkka is established with general agreement and the number is the same for all the signatories.

*8 Sm. "Gamassid" 1869, No. 44; "Gakarmel" 1869; "Voice" 1874. N 279; "Reports" of the Union for 1879, p. 24.

Not to infinity to expand his work in detail by the detailed development of the points of this program, we will say only a few words about them, sending the reader for details directly to the reports of the Union.

The School of the Union in 1881 The Central Committee shall give the following opinion:

"At our last general meeting, we counted 29 schools (Alycazar, Alnto, Adrianople, Baghdad, Beirut, Constantinople, Magador, Paris, Sofia, Tunisia, Filinnopol, Shumlu, etc.), now we have at least 40; it means that in the last 3 years we have opened 15 new educational institutions: 9 for boys and 6 for girls. Our school staff rose from 4,100 to 6,300, so it has increased by a whole third.

It goes without saying that here we are talking about those schools that are opened directly by the Central Committee.

Regarding the program of these schools in the report of the Union for 1880.

The following interesting instructions of the Central Committee is:

In the preparatory schools of the Union, the number of curricula is 25 per week; of these, at least 8 should be devoted to Jewish subjects:

- 2 hours explaining the Bible,
- 1 hour to read the Bible,
- 1 hour for Jewish grammar,
- 1 hour for exercise in style,
- 2 hours on the Talmud (Mishna and light passages from the Talmud) and 1 hour on Jewish history.

"We need to, so that this program, which refers to schools scattered over Europe, Asia and Africa, from Tanger to Baghdad, is tailored to local needs as possible. Regarding Jewish education, the following main provisions should be observed:

1. Initial Jewish learning is taught by native ravyans. Local ravyans are invited to all schools of the Union.

In the upper classes, the training of ravyans is replenished by the director sent from the Union.

2. The training of rabbis consists of reading singing, writing and traditional translation in that country. The Bible (Pental Books and Prophets), prayers and several Talmudic passages placed in the book "Gok-Isreel".

It has not been possible to form the ravyans to follow a other method, and their training is in the end what is taught in local talmud toors.

The director teaches Jewish grammar and the explanation of biblical texts.

3. In lower classes, children spend most of their time under the guidance of rabbes. The director teaches 2-3 hours daily reading and non-Jew.

In grade 3, Jewish items are entitled to a minimum of 3 hours daily.

In the 2nd and 1st grades, Jewish objects are supposed to be 2 hours daily.

From the same excerpt it is quite clear that the "World Union of Jews" along with general education is trying to mainly strengthen education in their schools in the national-Jewish spirit.

In this regard, the activities of the "Society for the Dissemination of Education among Jews in Russia" certainly coincide with the activities of the Central Committee, and the program of our Jewish teachers, thanks to the efforts of different "scientist" of Jews, is close to the rules of the Union that we brought above.

Justice demands to say that the "World Union of Jews" has one agronomic school: near Jaffa, called "Midday Israel." But from the report of the Central Committee for 1880. It is clear that this does not correspond to its name: there are no pupils-earths there, gardeners rarely get caught, and most of their shackmen, stoles and even cooks (p. 43).

In the German magazine "Daheim" in 1881. No. 11 in the article under the title "Jews and Agriculture" we find the following feedback on this school: "Mikwey Iszreel has yielded no results; however, Jewish youths are brought up there, but they are more willing to engage in crafts, and they do not work on the field at all. But so that the fields are not completely empty, for 10 years, as they are regularly treated with native-makemethanes. The school has not yet given a single Jewish lander (13 years).

"This is the fate of this Alliance Israelite and this is natural. One can be deeply convinced that all attempts to turn the Jews to agriculture are one utopia. Nature has no violence."

The "World Jewish Union" cares about the expansion of the civil and political rights of Jews.

In 1867. The beating of Jews in Romania followed. The reason for this sad event is clearly indicated in the following correspondence from Iass, placed in the Jewish newspaper Gamagid: "Evil the Jews in the city of us. Iassa is such persons who, by their circulation in commerce and the ways in which they profit in wealth, incites hatred of all Jews, so that these persons Romanian Jews owe the happiness that have met them recently. Who is familiar with the history of the Jews in Spain, it is known that most of the cases of the expulsion of Jews from this land were caused by the actions of some Jews who have risen with wealth accumulated by the unsatisfied means and that all the people suffered for these people. So, the cause of the events in Romania is perfectly elucidally clarified, ignoring it, skillfully transfers the center of gravity to the question of the political rights of Jews, allegedly limited in them solely because they profess the Jewish religion and address the Minister of Foreign Affairs of France a circular, which, among other things, states:

"Shous of not the governments of enlightened powers to remorneat if they allow Romania to independence? And finally, whether justice itself requires them to prevent Romania from allowing Romania to independence until it is able to take advantage of this good. For Romania, there is only one thing left: it must impress the enlightened powers in everything, study from them and introduce complete civil equality for all subjects without distinction of religion.

The Jews will then only sympathize with this transformation, that is, the independence of the Romanian government from the consuls, and only then will they be pleased with it if, together with this, Romania changes its laws on the model of the governments of the enlightened powers.

Mr. Minister! We know that your government wishes and loves to defend religious freedom, and this sincere desire gives us full hope that the French Government will take advantage of the current time when the Romanian Government needs the mercy of the great Powers and when it will be difficult for it to evade the fulfillment of the French Government's desire for the Jewish cause, if it is stated.

But the matter is to ask this small state to treat Jews humanely.

Favor, Mr. Minister, to accept our assurance of sincere respect. Chairman of the Union A. Kramje. Cause producer of the Union N. Levin.

In 1878. The "World Jewish Union" did not hesitate to address the representatives of the European powers at the Berlin Congress with the following circular:

"The most honorable Mr. President and the honorable members of the European Congress!

Sixteen months ago, the European delegates of all countries requested the European Conference in Constantinople to put an end to the oppressor to which Jews in Romania and Serbia are subjected to, and to provide them in the Turkish provinces, the fate of which was to be decided by the Constantinople Conference, civil and political rights that will be demanded for all other non-Muslims.

You are now here to continue the cause of the Constantinople Conference. Representatives of the European great powers! You are convened to establish in Eastern Europe a regime in which the population of different races and confessions would live among themselves in peace and harmony. But Europe would not understand a world that is not based on respect for the great principles of universal law, the equality of people among themselves, freedom of religious worship.

The principles of civilization need to require the constitution of the eastern lands of Europe to establish that a religious cult cannot be subject to a social or political restriction. The establishment of this provision is even more necessary to eliminate the risk of prolonged clashes between different races and various confessions.

Treaties of 1856 and 1858 intended to guarantee the application of these principles in Romania and Serbia. However, a single-up statement of these treaties made it possible to distort their spirit and make a number of restrictive regulations against the Jews of both countries. In Serbia, they were gradually pushed out of the villages and most of the cities, deprived of the right to occupy any positions, were plunged into poverty. But the deprivation of the most precious rights did not release them, however, from any duty. They paid the tax, like all Serbs, and like them were forced to send military service. In the last war, they thought of their patriotism to triumph over the injustice caused by their homeland. They fought bravely and in the battlefields mixed their blood with the blood of their fellow citizens. If these victims have given them some favorable words from the Minister of the

Interior in the Great Assembly of 1877, then their situation has not improved at all. At the time of imprisonment in 1877. The convention between Turkey and Serbia was the first to vainly seek the latter to eliminate the persistently defended restriction of the rights of Jews. With this order of things, the number of Jews in a certain time decreased by half. They live in several cities under constant fear and fear of exile. In Romania, the situation of the large Jewish population is even worse. For ten years now, they have been subjected to the most brutal persecution. Almost every year, Europe is shocked by the news of indignation, robbery and murder or expulsion of en masse [wide, en masse. LVN], the victims of which are Romanian Jews. To these atrocities, so to speak, the legitimate persecution, a number of laws that exclude Jews from all honorable, state and public positions, from all liberal professions [journalists, lawyers, etc.] have added to these atrocities. - Appree. LVN], from some branches of trade and industry. At last, those who constrain them even in the sending of their religious worship and seek to plunge them into poverty in every possible way and humiliate them.

In vain, the accompanies powers referred to 46 Articles. The Paris Treaty, which provides for Romanian Jews, at least their civil rights, protested against this ungrateful, barbaric policy. Neither their warnings nor their protests attracted any attention. Nevertheless, Romania has in its Jews, despite the fact that it treats them with such cruelty, subjects of devoted work useful for the development of trade and industry, capable of giving their country honor in every free career. In the last war, the services they rendered at the dressing points, in hospitals, and their behavior on the battlefield brought them a public honor from their Sovereign, and yet, until recently issued laws and sentences of court places nationally declare that these Jews, who shed their blood for the glory of the fatherland, do not belong to any nationality.

If this is the relation to the Jews of Serbia and Romania, what cannot be feared by the other liberated Turkish provinces?

Is it more necessary to remind of the recent episodes in Eski-Zagra [Star-Zagora, Bulgaria - Prim. LVN] and Kazanlyk*13 to show the dangers that threaten Jews in Bulgaria and the famous part of Romania. Thousands of helpless and still are still whining without shelter away from their homeland. In the name of the Jews, in the name of humanity, we respectfully petition before Europe in favor of our unfortunate reconfansers in Bulgaria, Rumelia and Romania. We expect them to end their suffering. Its protection is necessary for them in the present and future. May Europe exalt its mighty voice, let it proclaim the equality of men, the freedom of all religious worship, and let it require the inclusion of this principle in the constitutions of those States. And let her finally be a vigorator of this principle!

This is the cause that the world expects from the Congress, which meets in 1878. This corresponds to the traditions of European politics, the desires of enlightened people of all nations. It will give peace to Europe and prosperity to the countries now ruined by the war. It will be an abundant source of good for all nations, it will be the glory of our age, and the memory of this congress will not be tame from the minds of future generations.

Some representatives of the European powers at the Berlin Congress, in addition, in a private audience, the Jews received the Jews: Netter, Canna and Venetiani, the envoys of the "World Union of Jews".

The same Nether and Venetians were sent by the Union as uninvited delegates to the European conference in Madrid in 1880. (in May) on some questions about the situation of the Christian population in Morocco, at which they raised the question of the Jews.

Since the formation of the Union, the latter has not missed a single case in order to formally act as a defender of the Jews; the Central Committee immediately sends where its members follows, sends diplomatic notes and generally acts in the field of politics with unprecedented audibility and great disconnectivity.

Only once the Central Committee, with all the desire to act as an active fighter of "freedom, equality and brotherhood", had to be limited to the role of a passive spectator.

This was in 1880-1881, in the era of the passionate movement, which swept all of Germany and was called the anti-Semitic movement. The Central Committee knew better than anyone else that this movement against the Jews was caused by the very same reasons, which Jews have always and everywhere armed the people among whom they settled, that this reason is exploitation on all paths of life and in all forms and in all forms and types of indigenous local population. But to put forward their usual arguments against the German government and to indicate, as it was everywhere with great success, that the cause of this movement was caused by the criminal activity of the Jews, as if it was not in the way and way of their lives, not within them, but, on the contrary, outside them, in those legal restrictions that are established in relation to the Jews by the main state laws, to cloak further the anxiety that these legal restrictions, in turn, are not in the way. By virtue of the Royal Edict of 1812. Jews throughout Germany enjoy the rights of full citizens and religious principles do not serve as a reason to restrict any civil or political rights of Jews. The people's rumor in Germany described this "anti-Semitic" movement as such that it was not about the emancipation of the Jews, but the emancipation of the Germans from the social and economic oppression of the Jews. This is the reason why the Central Committee of the "World Union of Jews" was doomed to diplomatic inaction this time, and in its report for 1881. limited himself to several malicious comments at Germany.

"Since, thanks to the Berlin Congress," his honorary chairman, the ravo of France, said before the general meeting of the members of the Union, "where the generous voice of France was so loudly heard, the Jews in the entire East received freedom of religion, civil and political freedom. But, alas! These are still dead letters of the law, not assimilated by the spirit of nations. And even closer, a hundred years away from us, in Germany - this league with the original name of anti-Semitic, these shameful attacks, crazy projects, madness, suggested by anger and outward! Is it freedom, equality and civilization? No, no, no, merciful sovereigns and merciful sovereigns, it is too early for us to lay our hands and sit on rest in our tent! Our role is not yet over, and our Union is needed more than ever.

In relation to Russia, the Central Committee has repeatedly directly interfered in its internal affairs, defending not only the interests of Jewry in general, but acting as the defender of private, individual Jews when they fell into responsibility against Russian laws and the authorities.

In 1867. The Union intervened in the case of the Minsk Jew of the beard, who was ac. was sentenced to death.

The case in the Jewish newspaper "Gamaside" reads as follows: "Glegren from Amsterdam informed the Union his letter from Russia from the Minsk ravin, in which he reports that seven Jews of the city. Minsk was imprisoned on suspicion of arson in the last major fires that occurred in Minsk and its surroundings, and that one of the arrested has already been sentenced to death.

And at the end of the narrative: "The MIN-ruin, notifying of the abolition of the death penalty to which one of the Jews mentioned was sentenced, expresses his gratitude to the members of the Union for their efforts in this matter"

Correspondence of the Union with the Russian Ambassador to France in 1868. On the occasion of the transition of one Jewish woman to the Orthodox faith, the Congress of Members of the Union in Berlin, held simultaneously with the Congress of the delegates of the 6th provinces of the North-Western region in Vilna to complete the work of the well-known Jewish commission of 1869, correspondence of the Union on the occasion of the activities of the same commission in the same year with Mr. Kurtin, attorney in the affairs of the United States, from which it can be seen that the Union was insinuated. LVN] before the President of the United States against the Russian government as persecuting the Jews for their faith, the second Congress of the Union also in Berlin in 1874. 17 about the transformation of military conscription in Russia, the arrival in St. Petersburg of the representative of the Union of Sir M. Montefiore about the 200th anniversary of the birthday of Peter the Great - all these are facts that say that the Union does not leave its supervision and care over Jews in Russia.

The events of 1881. In the south of Russia, the intensified activities of the "World Union of Jews" were also caused. In the report of the Union for 1881. in the article entitled "Jews in Russia" the Central Committee says the following about this subject:

"Several months in the eyes of Europe has been a torn-hearted drama. All the horrors of the long-death, it seemed, era of barbarism, were resurrected. The houses of peaceful, honest hard-working residents, zealous spreaders of progress and civilization, faithful to their Fatherland, are indulged in fire and are ruined only for the fact that these inhabitants are Jews. The official power is too late or too weak to persevere. Old people, children, women are beaten, insulted, robbed. Entire streets are devastated and destroyed. Thousands of poor people found themselves without shelter, clothes and bread. The riot is increasing, and the devastation takes on terrible sizes. This is still an unprecedented explosion of fanaticism and atrocities in our century. This manifestation of barbarism in the XIX century outraged public opinion. In the Jews of Europe and America, the voice of fraternal duty and

mercy spoke loudly, and with the help of noble people, without distinction of confession, they took all measures to support their unhappy reconfigurants in Russia.

At the end of the day, benefits were sent there. The Jewish Union, in the care of the future fate of the unfortunate fellows in southern Russia, invented stronger and more permanent means to alleviate their sad share.

There would be nothing to seek such a means if the Russian government, gradually correcting the provisions of its laws concerning the Jews, would finally decide in this respect to the modern view that was established among all civilized nations, would have eliminated the former laws that excluded Jews from the midst of the rest of the state. The most fateful of these laws for both Jews and Russia itself can be considered an unconditional prohibition to settle in most of the provinces. If the Jews, this smart and active people, could freely disperse throughout the vast Russian Empire, he would not hesitate to get on his feet, contributing by the labor of its success to the industry, trade and agriculture of the country.

Then we would not hesitate to see clearly what a big step forward the internal provinces of Russia will make economically.

But until now this tool has not been carried out, the Union has been referring to a project that promised in the eyes of its members to serve as a good means for salvation. This project was previously proposed and now proposed to the Union.

Everyone knows the offer of Mr. Oliphant to buy a plot of land on the left bank of the Jordan and to settle it by the Jews of Palestine and other countries. Although the name of Palestine has a charming effect on the imagination, but nevertheless this project is a generous utopia. Palestine is a poor country. It has neither trade nor industry, is set, there is no message, and the arrival of Russian emigrants would increase the number of local beggars.

The Union remained to turn to two other measures that seemed practical and gave some guarantee of success; it is: 1) the promotion of the resettlement of Jews within Russia who have the right to live there and 2) to promote emigration to America.

Resettlement inside Russia is possible only to a certain extent: the law allows some categories of Jews to settle there, like: merchants of the 1st grading, artisans, retired soldiers and persons who have completed the course in educational institutions.

But until now, however, this measure could not be implemented ...

There was an emigration to America. The Union, all the more reason had reason to encourage this emigration, that it has repeatedly received assurances from the New York Board of Delegates that American Jews will accept and vigorously support their emigrant co-religionists who will be capable of work. Thus, the Union had the duty of first and foremost to make the choice of emigrants. Then pay for their movement to New York City and, to the extent possible, help the "Board of Delegates" in the cost of installing them in New York and other remote States. Thanks to the subscription between the Russian Jews, which gave an amount of 435,000 French, and most importantly one generous donation, the Central Committee had the

opportunity to arrange emigration on a fairly wide scale. To this end, a month ago, he sent a confidant to Broda, to the Russian border, where 3-4 thousand Russian Jews sheltered. He also went there to observe and regulate the operation, Mr. Nater, with his dedication to his duty, on an equal footing with his duty. Since September, 4 parties have been sent and the 5th, in which 451 people are located, has been prepared. Emigrants travel by rail from Brod to Anver, from there to Liverpool, where they are transplanted to ocean vessels of the English Company. In America, they are hosted by the "Board of Delegates".

In Anver, the Special Joy joined the former Local Committee of the Union, which by his actions energetically helps the "World Union of Jews." In this regard, the Committee of the English Association in Liverpool deserves to be mentioned. A Local Committee assisting Mr. Netter also formed in Brod, from the following persons: Capelace, Callier, Kalisher and Chayes.

The minute we print this report, the Russian Jews sent by the Union to America, there are 1.050 people.

Two games got on the steamer in Hamburg, where they were cared for by the Local Committee of the Union.

Finally, the anti-Russian movement in England and mainly in London began and was exaggerated by the "World Union of Jews", whose members were known to have handed the Russian ambassador to the St.Jem Court, Prince Lobanov-Rostovsky, a petition in favor of the Russian Jews.

The last and ultimate goal for which the "World Union of Jews" is, as we have said above, the realization of the basic political dogma of the Jewish religion about the restoration of the Jewish kingdom. Of course, the members of the Union are confident that the realization of this is the property of the future, but at the same time they are well aware that the indifference of the Jewish masses to it can indefinitely this happy moment. That is why the Union sets out its tasks in Judaism to awaken its dormants in Judgment, which is why it is necessary to educate Jewish youth in this thought, and that is why the "World Union of Jews" constantly appeals to the Jews of the whole world, it is indifferent whether unequal Russian or equal French Jews, with a speech about Jerusalem. One of the zealous members of the Union, Kalisher, in his pamphlet Derishot Zion says about it:

"The liberation of Israel will be done slowly; at present our morning has already risen; when Napoleon I and Holland gave the Jews freedom, the light that illuminated Israel was still small, but later, when the Jews began to live near the sovereigns, as, for example, the Rothschilds, Montefiore and others, the light has increased; now we must gather all our strength and means to be able to undertake our own liberation.

And if we do everything in our power can be done to restore the sacred ruins, and if at least part of our desire is realized, then it is good for us! If, God forbid, we do not have time in this, then in our heart will at least a pleasant consciousness that we did not miss anything. Look at how the peoples - Italian, Polish and Magyar - sacrificed to their patriotic business with their property and life. Why should we be silent? To us, the people to whom the most excellent part of the entire world, the land, which in honor of us is recognized by all the tribes of the earth - sacred? Can we disgrace

ourselves to shameful indifference to this shrine? Most of all the peoples of the land we are obliged to sacrifice to save our fatherland. All peoples have their personal honor connected with the fatherland, and with our fatherland, because, in addition to the honor of our ancestors, is also connected with the honor of God himself, who chose Zion as his sedition. Let's try a close-eye! But we will enter there not with a power, but a gold scepter in the hands of the Jewish princes.

At the general meeting of the members of the Union in Paris in 1881. The honorary president of the Union and the chief Rabbi of France, M. Izidor, in his speech about the tasks of the Union, expressed the following: "Is it not the allies of our cause everywhere there were! In all states of the world where there are Jews, at all ends of the globe: in Baghdad, Algeria, India, and in Germany, and in Italy, committees of people who have stood in the goal of supporting the brothers still suffering from religious prejudice. We will not stop supporting the Union! It has existed for two decades, and you see how large it has reached, and this is because only Jews could understand the idea of the "World Union of Jews"! But I will draw your attention, my friends, to one place of the globe and ask you for a special part to it: I am talking about Jerusalem, about this holy city, where our temple stood, where our royal kings lived; its purpose is to become the metropolis of the world brotherhood.

Summing up all that we have said about the "World Union of Jews", we cannot but conclude that this Union is nothing but

As the modern political center of the entire Israel people, that it is the World Jewish Khal, acting in vast size, but in exactly the same direction, in which every local khalgal, every insignificant Jewish union follows at an incomparably limited scale, every insignificant Jewish Union, that, taking on the development of Jews in the spirit of Jewish nationality, but not in the national spirit of the people they live, he protects the isolated position of the Jewish community in particular in particular and the Jewish community in general and thus artificially maintains in the Jewish people the spirit of isolation and exclusivity. Demanding the civic equality of Jews in each state from each nation, the Union at the same time requires the recognition of the rights of their belonging as citizens of an independent state. In the Union, all individual Jewish communities are connected by common ties, the Union recreates one slim political whole from these scattered units, and as long as the Union is alive, Schiller's utter saying, "Die Juden bilden einen Staat im Staate" will be the truth.

Sooner or later, when the governments of all great and small states realize the harm to their state dignity and unity by their existence "World Union of Jews", this self-styled power will be celed. Therefore, at present, the task of each Government is to close the Union's Committee on its territory.

Then, addressing in particular the "Jewish question" in Russia, we firmly believe that with the closure of the Proprietary Committee of the Union in Russia, this latter will lose its influence on Russian Jews, and with the execution of all those measures that follow as a consequence of the provisions we have elaborated in this book, the Local Committees of the

Union will lose their vitality and die together with local kagalys, bet-dins. The question."

*9 Report for 1881, s. 15.

*10 Report for 1880, p. 38.

*11 For the same purpose, the Union has a rich reserve library (the catalog of the library in the report for 1879. on c. 52-56, in 1880. on c. 65-68, in 1881. on c. 69-82) various works and publications, which he sends annually in tens of thousands of copies to all Jewish schools. The composition of the books of this library is clearly found from the next list given in the report of the Central Committee for 1881. on c. 20:

1) "Dikduke-Soferim" - Collection of Talmudic variants of Rabinovich.

2) "Dikduke-ta-Teamim" - Jewish tradition.

3) Commentary on Isaiah.

4) "Tosefta" ed. Dr. Zuckermann.

5) "History of Jewish Institutions (to this day)" Bloch, etc.

*12 Events of 1917. and the following years in Russia show the depth of the deceitfulness and hypocrisy of the Jews. By capturing power in the country, the first thing the Jews persecuted Christianity - destroying the churches, killing clergymen and stealing values, then came the turn of races, namely the Russians, as a state-forming nationality - during the years of Jewish rule, killed or expelled from Russia, according to various sources, from 40 to 70 million. man. In addition, the concept of "Russian" was replaced by "Soviet", and then "Russian". - I'm a pla. LVN.

*13 During the War of Independence of Bulgaria (1876-78) from Turkey, in the cities of Vidina, Kazanlyk and Svishtov, the local population, accused the Jews of aiding the Turks, subjected Jews to repression and expelled the villages. - I'm a ém? LVN.

*14 In Bulgaria in 1878. 19,000 Jews lived - 0.9% of the country's population, in Romania (1861) 130,000 Jews - 3% of the population. - I'm a pla. LVN.

*15 Report of the Union for 1881, s. 12.

*16 "Gamasis", N 38 for 1867, y. 301.

*17 We will say more about the activities of the Union in this regard.

"He who has taken the yoke of the Torah is free from the state duties," the Talmud says. Before the introduction in Russia in 1874. This national Jewish law for almost 50 years, as the Jews were serving their military duties (since 1827), freed tens of thousands of Jewish youths, if they were studying the Torah, national science, from recruiting.

In 1874. The Law on Universal Conscription was issued, and local Jewish communities that did not yet know how and on what grounds the new recruitment order would be practiced, decided to remove young people who had reached the age of 21 from Russia. Of course, this decision could be enforced only in case of sympathy for this case of foreign Jewish unions. Indeed, the Russian Jews were not mistaken in their calculations: in this good and national affairs, the most essential assistance and warm support to Jewish fugitives from Russia was provided by the "World Union of Jews". The World Union and especially its London Committee, the Good of Guardians, back in March 1874. decides: the fugitives to receive and help

them to provide them. That terrible figure of the shortage of recruits from the Jews, which we have previously cited, finds an explanation in this resolution.

Interesting debates when discussing this issue in the London Committee of the Union. One of the members of the committee expressed the opinion that the young Jews who fled from military rejoicing in Russia should be sent back to their homeland, since the Law on Universal Conscription in Russia was drawn up not exclusively for Jews, but for all citizens of the state. This opinion was rejected by a huge majority of votes, and between the various arguments and reproaches, with which many speakers opposed the opinion, it was said: 1) to the basic law of Judgment: "do not put a slave into the hands of his master" and 2) that between the Jews of London there are many long-emigrated from Russia, who at one time were assisted as poor Jews.. In the case of these facts, the London newspaper says: "We have drawn attention to the book "Regulations for the Synagogue of the Games. London", printed in 1816, and it turned out that it was published in Jewish jargon, i.e. In the spoken language of Polish and Russian Jews; this proves that 58 years ago, most of the London Jews did not yet know English, since they were all from Poland and Germany.

*18 Report of the Union for 1881, p. 56-60.

19 "Journal de St. Petersbourg" No. 13, 1882

*20 "Derith-Cion", s. 1, 13, 45, etc.

*21 Report of the Union for 1881, P. 52-56.

BUTTA FOCUS

the Plan of the Transformation of the Jewish Weds in Russia
Based on the "Kagal's Book"

In the area of administrative

1. Cancell:

(a) All which have so far existed laws by which Jews are allocated to separate societies to pay state taxes and serve their duties, suborcidentially to the city and rural administrations, on the grounds common with the other population of the Empire, and

b) abolish all the existing individual gatherings with Jews.

In the closest way, this means:

a) abolish the Jewish collectors of taxes (c. 172-174);

b) abolish the box fee: general and auxiliary (c. 174-183);

(c) Introduce legitimate books for Jews.

For the calculated administrative measures to be a complete success, the government must first begin to know forcrelin what it has not yet been able to learn, namely, the true number of Jewish population in Russia.

A common measure in this regard is considered to be an ordinary census, but this extremely expensive operation against Jews at present, as a result, would not give absolutely correct testimony. It is possible to recognize the true number of the Jewish population without monetary state expenditures and absolutely precisely the introduction of legitimacy books for Jews. A law shall be issued by which every Jew who has reached the age of 21 is

obliged to have a legitimization book in his own name, replacing it with a passport; children must be entered in the legitimational book of the father. In order to encourage Jews to take legitimatory books from the police, the Law must indicate the consequences of their non-custody, but not criminal, not prison, penalties and fines, but civilians. The law must indicate that a Jew who has not purchased books is deprived of the right to open any trade institution, not to have the right to issue a power of attorney on his own behalf, nor to receive a power of attorney (the notary testifies to the identity of a Jew only by a legitimation book), etc. Moreover, children not included in the legitimational book of their father are deprived of the right to enter all government educational institutions.

In such a law, one can be sure that every Jew will hasten to stock up on a legitimation book, if not for the sake of the benefit, then for the future fate of their children, and in a few years absolutely all Jews will be rewritten, known, and such humiliating for the dignity of Russia, which has no opportunity to cope with the Jews, phenomena, such as, for example, almost evasion of their military imprisonment, will not have more space. It goes without saying that this exceptional measure must be temporary, since with the fundamental transformation of the way of the Jews' way of being and the firm consolidation of the new order of government of the Jewish community, it will be superfluous.

2. The conduct of all Jewish metric records of marriages, births and death to be transferred to the General City or Zema Police by the rules established for Baptists (from 1879). September 12 days).

In the closest way, this means:

Abol of the "state" ravines (c. 250-253).

3. Jewish cemeteries, like the cemeteries of other confessions, are divided into ranks; places in the cemetery should be sold in general regulations (duke or police) (c. 272-277).

4. To allow Jews to have separate hospitals as with fixed capital, preventing the existence of any to separate fees.

5. To give the Jews complete freedom of confession.

In the closest way, this means:

(a) Repeat the Jewish regulation of 13 Ap. 1835. (p. 105)

b) repeal of the Act of July 3, 1850. the Establishment of Supervision of Synagogues and Jewish Prayer Houses (c. 106).

In the field of judicial

To protect the holiness of the Oath.

In the closest way, this means:

(a) Or completely abandon the bringing of the Jews to the Oath;

(b) either the Jewish should take the oath. 202).

In such cases, the power that leads the Jew to swear and turns to the nearest prayer house or prayer, and the swing is brought over the Screw, which was performed on the ritual reading.

It goes without saying that this measure should be temporary, since with the fundamental transformation of the Jewish if the power of a Jew is destroyed and hence the fear of a Jew to society (Kagal), Jewish testimony will become

as reliable as the indicators of non-Jews and, consequently, the sanctity of the Oath will not be violated by them.

In the field of educational

Abandon government guardianship and regulation of national Jewish science.

In the closest way, this means:

1. Abolition created by the Regulation of March 24, 1873:

(a) Jewish primary one- and two-class schools (p. 264);

(b) Jewish teaching institutions (c. 264).

2. Removal of the Act of 1875 The persecution of melhameds (c. 256).

In the area of public policy

When establishing the statutes of Jewish societies under any name, to carefully eliminate the items that create separate Jewish centers.

To eliminate the influence of Jewish foreign unions.

It means:

1. Close the "Society for the Dissemination of Education between Jews in Russia" with all its local departments (p. 306).

2. Close "Society for the Encouragement of Agricultural Labor and Crafts between Jews in Russia" with all its local departments. 307).

All these measures in their totality should indicate mainly the direction that should be kept both in resolving the "Jewish question" at present and in the future concerning the Jews in general. This direction is to destroy in the field of internal government of the Jewish community that creates from the Jews a separate separate and closed group to subordinate the Jews to general state laws in this respect. Each of these paragraphs of the measures should be detailed and carefully developed. These measures are a sure and simple path to resolving the "Jewish question."

The question of the expansion of the civil rights of Jews as secondary, for it is not the essence of the "Jewish question" was not touched upon here, and the government may be guided by its own discretion.

A. Brafman

*1 These "books" were introduced in the USSR for all citizens and were called "Patriotism of a citizen of the USSR". - I'm a ART. LVN.

*2 The number of Jews is not known in 2009. It was also not known during the USSR, as it was not known. Jews freely indicate other nationality during the census, change their names without hindrance, becoming Fradkov, Prikhodko or Zagidulin. But the main reason is that the Jews took control of the census itself and statistical records. - I'm a ART. LVN.

AN APPENDY

The Case of the philistine Boguso

In the I branch of the V department of the Government Senate on January 28, 1876. The arrests of the philistine Zele Meerov Boguzo, who had received from the Minsk Chamber of Criminal and Civil Court, who had been accused of inciting murder, had to be heard. The circumstances of the case, as can be seen from the report, are as follows.

Goretsky philistine Wolff-Panhus Powdered on November 2, 1873 said the babe of the 1st camp of the Mogilev district that his son, Khatskel Porokhovnik, who lived in the town of Shklov, in the house of Bludstein,

having left on October 10 from his apartment, did not return home. At the same time, Wolf Porokhovnik expressed his suspicion that his son is alive and that he was killed by order of the Shklovskaya drinking rink to get rid of him as a denunciator and the driver of vodka in the undermining of the bureaucratic interests.

At the same time, the head of the gendarmerie department of Mogilev and Byhovsky counties told the Mogilev provincial prosecutor that, according to popular rumor, Porokhovnik was killed and thrown into the lake; the murder was committed on October 10, because on October 7 he met and spoke with the Poropnight Abram Ryzhik, on October 8 he saw his gendarm Potovalov, 10th was a collection of 11-th Sklovskie Jews congratulated each other on getting rid of the Powder.

In the investigation, Wolf Porokhovnik, confirming his statement to the bailiff, further announced that the employees in the drinking station: Bobrov, Berenstein and Kroel told him that his son Hatskel would lie somewhere in the water or yama, if he did not stop transporting vodka in the detonation of the convoy, and the former manager of the Mikhnevich, once in the presence of the magistrate. A housewife Bloudstein should know about the murder, who told him to tell him that his son Khatzkel had gone to Kiev and that he could not be seen.

The ordinary Uglik regiment of Hirsch Mikhelson (aka Candy) showed that Khatskel Porokhovnik, as the empty empty Chaim told him, was soaked by a rope and thrown into the lake, for which Zevel Boguza was preliminarily prepared a boat. The murder was committed two days after the feast of Simhasteria, the taunted Chaim, soldier David Litnitsky (Yatvitsky), Nokhim Slavin and Yosel Khripun (now deceased), who received a reward from the drinking bureau for this. The conspirator on the part of the bureau was Zevel Boguzo and along with him acted Bludstein, whose late Khatskel Porokhovnik lived and who immediately handed over the apartment of Khatskel after the murder. The vagar Chaim, who called himself a Turkish citizen, lived in the house of Boguz, and had previously been held in a prison on charges of attempted murder.

The owner of the former apartment of Porokhovnik Zalman Rawman without an oath showed that the Powder moved to an apartment to Bloudstein a few days before the feast of the spirit, and after the bomb - four months after the move of Hatskel from the witness, a rumor swept through a rumor that he was killed; then three days after the disappearance of Hatskel moved to his apartment, to Bloudstein. Further, the Rabman, by the way, explained that Hatskel Porokhovnik lived with him for two years and left the apartment of his only, a witness, desire, due to an unfavorable view of his company for the lodger of Porokhovnik, who was an opponent of the kagal and constantly reported about the illegal actions of the kagal. The powderman told the witness that he was invited to the apartment of Bludstein, who is known as a zealous servant of Kagala, who fulfills all his orders and demands. While living at the witness, the gunpowder did not go anywhere for a long time. His longest abruption was in g. Mogilev, where he was held in a prison on charges of stealing a hammer, which was thrown to him, in all likelihood, by order of Nicelson, one of the influential members of the school kagal.

Attracted to the investigation, Neeson Bludstein showed that the gunpowder left him a week after the holidays of Simkhasteria, saying that he was going to the villages of the week for three weeks. Not pleading guilty either of the murder of Porokhovnik, nor of knowledge of the fact that Bludstein explained that he had not seen anything special about the long absence of Powder and thought that he would return soon.

Perla Lubina unannecked showed that she took Porokhovnitch's room in Bludstein's house on Tuesday, October 16, learned about the apartment a week before; when she examined the room, she was wearing a chest of drawers with a wardrobe, and when she moved, the wardrobe was already standing in the seeds, and he was taken by the father of Porokhovnik.

Zewel Boguzo showed that he really took the boat from Zalman Rybak (Lensky), but what time and date, will not remember; he remembers only that a week after the holiday of Simkhasteria, on Thursday or Friday (October 10 or 11), which he returned to another day, hours at seven in the morning. He took the boat in front of the evening to go to the Shnarovka shinka for vodka, went there and returned at night.

Zalman Lensky (aka Rybak) with the pre-annihilator oath showed that the boguso took a boat from him a week after the feast of Simchareria, on Tuesday or Wednesday (October 9-10), saying that he needed to transport vodka from Shnarovka; Boguzo took a big boat, in which ten people can fit, first of all Boguzo took a small boat.

The founder of the Shnarovskaya trechmach Khaim Kolotkin with a pre-annife confirmed Boguso testimony with the only difference that Boguso came not at night, but at 6 or 7 p.m., and at the same time hurried to get vodka and go home. This test was confirmed by the wife of Hai Kolotkin's indicator.

Meanwhile, the murder of the Porokhovnik was positively revealed first by finding in Shklovsky Lake the fur coat of Porokhovnik, and then the corpse itself. It was on March 22, 1874. retired private Vasily Stepanov and other fish caught in Shklovsk lake saw some body in the hole, as stated to the bail. By examination of the bailiff, the body was to a strong degree of rotting due to prolonged stay in the water. The corpse was in a clot bag, as the remains of this were seen on it, the legs were bound by a rope, the end of which, in 5 yards, was hanging around his legs; the neck was tied with a black scarf and a wool scarf. Upon removal from the corpse of clothes in the pocket of the vest found the summons of the Mogilev world Congress in the name of Khatskel Porokhovnik. Caused by the bailiff. Wolf Porokhovnik admitted that the corpse is his son Khatskel Porokhovnik.

The following damage was found on the corpse: the nasal bones were broken; on the right cheek, a prolonged incision with a lattough was found, with bone damage; the lower corner of the mouth was cut into half a top; then the middle finger and the middle finger of the right hand were cut off, and the first joint of the middle finger of the left hand was broken out of his joint and hovered freely; in addition, around the neck was a deep knot under the left ear, and under the scarf was a furir, five turns surrounding the neck above and under the tongue bone and strongly crashed into the body.

According to the doctor's conclusion, approved by the medical department, the Powder died soon after eating from a brain impact and due to strangled scarf tight around the neck, produced by outsiders, and that the wounds and injuries caused to the powder by cutting and shining gun, throughout the probability with a simple knife, even with the life activity of the deceased, belongs to the number of non-merulative.

Then more detailed information about the details of the murder of Porokhovnik came into the case.

Private Leib Eixin under the soar showed that three weeks ago (before the corpse) he was told by the ordinary Uglitsky regiment Budnikov, the gunpowder was killed in the house of Bogusa at night by the soldiers of the same regiment of the 6th company, the gorist of Adelsky and Private Yatvitsky and the 7th company Slavin; that the money for the murder of 175 rubles. received by them from the Shklovskaya drinking authority, as the death of the Powder was needed by a drinking authority, which he harmed by selling vodka himself, in addition to the book, and made informants for the patent-free trade of wine; Boguso took part in the murder, who received a six-month patent for a tire and a barrel of vodka. From the details of the murder, the indicator knows that the Porokhovnik was crushed by a rope and thrown into the water, that the killers cut off their fingers and took them to the Kahalny scribe Guryevich as proof of the execution of the assigned murder. Then the witness from someone heard that Shenderikhin, who sells tobacco, also gave 35 rubles to this case, being angry at Porochnik for a demolition.

Private Yudka Budnikov showed that he did not say anything like Eskin. Rabinovich's body of swearing showed that Yatvitsky, Slavin and Adelsky confessed to him in the murder of Powder and that he had heard about it earlier from the soldiers of Volokhov and Melzer.

Private Volokhov and Meltzer rejected the testimony of Rabinovich as a non-tie.

Kalman Neskin under the aisle showed that when he talked about the murder of Jews in the crowd, the Dyemaker Moisha Ruin said that both Bogusa, Bloudstein and Sundererikhin offered 75 rubles for participating in the murder of Porokhovnik, but he refused.

Perla Lubina and Mendle Perlin showed that four weeks after the disappearance of the Porokhovnik came to them Private Balchikov and said that the guntwinner was killed by the privates of Yatwicki, Adelsky and Slavin and for this received 90 rubles. from Sunderikhin, and when these soldiers told Shenderikhin that there is a soldier who can tell everything, Sunderikhin gave him 10 rubles, which he received in the named soldiers. Requested under the oath, held in the Mogilev prison Simon Kagan and Izka Naymark, showed that the private Yatvitsky, who was held with them in prison, confessed to them in a conversation that he, together with Adelsky and Slavin, killed Porokhovnik, who for this purpose was invited to the house of the Rubber of Dubrovinsky, where Zevel Boguzo and other Jews were then.

The painter Moisha Ruin under the acook told him that Boguso and Bludstein really in conversation offered him to find such a man who would

kill Hatzkel; having heard this, the indicator left them, but Bogusa and Bludstein caught up with him and said. That the conversation was joking; then, when they began to talk about the murder of the gunpowder, Bogusa and Bludstein somehow stopped him and said that if he extradited one of them, he will get even worse than Hatzkel; he will be found dead in bed. Private Mogilev team Yelja Berkov Belkov with a pre-annife of the oath showed that the ranks of the Uglitak regiment, Adelsky and Slavin in a drunkenury told him that they received and would receive a lot of money for ending the man who was missing. Then it was not difficult for the witness to guess that it was about the Powder, who at that time disappeared. On this conversation he at the same time handed over to his daughter and the handman of Lubin. To this, Belchikov added that the named privates promised him 10 rubles. as a gift, but he did not take this money, and asked him to be silent, threatening to bury him otherwise; this threat was the reason that the witness did not announce this conversation to his superiors. Then, from among the literal participation in the murder of the ordinary 6th company of the Uglisk regiment, Aron David Yatvitsky, who did not confess for a long time and rejected the verdict of Naimark and Kagan, during the interrogation on April 23, 1874. He pleaded guilty to being involved in the murder of Powder. The matter was accomplished as follows: back in the past year, when he and the regiment was standing in Shklow, many Jews who do not remember, but including the Boguso Shynkar, persuaded him and other soldiers to kill Hatzkel, but then the agreement did not take place. When they came back to Shklov in this autumn, negotiations began again. Boguso constantly persuaded him personally, Yatvitsky, and others whenever they went to his tires; he persuaded the tobacco shenderirkin, who called to his house and treated him with vodka. He also visited the apartment of one Jew, which serves in a drinking office, so fat, he also persuaded to kill Khatzkel, saying that he would give 50 rubles from himself; Zebel (Gauzo) also promised to give 50 rubles. On the eve of Boguso's murder led them, i.e. the indicator, Belchikov, Adelsky and Slavin in the office where that fat Jew treated them with vodka. At this time, the officemanic came out and said, "Beware, the powder is here"; then Boguso went out, and after him and others came out. The powderman went too. Slavin began to talk to him, and they went to the shop (where the cabkeepers live); the indicator also followed them; Adelsky and Belchik went especially and did not go there. When the indicator came to the shop, Slavin and Powder drank already vodka. On the departure of the powder, they, i.e. Yatwitzky and Slavin also came out, but on the road they met Boguso, who called them to himself. There were already Adel and Belchikov. It was all the other day, i.e., it was. on the day of the murder, since they were also in the office on this day and on the same day was there Powder. After sitting at Boguso, Slavin came out, and the indicator saw how he nodded the girl who came after him; soon Slavin came again and with him Powder, who began to talk about some one perine. At eight o'clock in the evening, they all went to the apartment of the indicator, and Bogusa gave them vodka, chicken, cucumbers, a candle and raw cabbage. Until 10 o'clock they stayed in the apartment of the indicator, and at this time Slavin called Porokhovnik somewhere, all in the case of

some kind of perine. Earlier, it was decided to end the Porokhovnik, but when everyone was going to leave, the indicator wanted to stay, Belchikov, Slavin and Adelsky were forced to go with them. Coming out of his, the metric, the apartment, they went gardens, and when they came to the field, Slavin threw a rope from sugar on the neck of the Powder, which Boguso handed over, but the Powder officer then broke out and ran; however, Slavin managed to strike him from behind with a stone or a fist, why the Porokhovnik fell. Then everyone ran over the Powder and began to strangle him with a scarf, and the Adelsky held his hands. The indicator itself did not take any part, and could not help his comrades, since his hand was sick from a cut with a razor. After finishing with the Powder, they left his corpse at the scene of the murder and went to Boguso, but previously Slavin took out of the Porokhovnik from his pocket of 10 rubles. and 50 kopecks. Modium. At the arrival of Boguso Slavin had to wash, as he had blood on his face; then the indicator was noticed by the black of a folding knife at Slavin, who said that he found this knife at the Porokhovnik and they inflicted wounds on the front in the face and said that he cut his mouth shut. Then Adelsky and Belchik, taking Boguso shovels, went to bury the corpse, and when they returned, Boguso gave Slavin 25 rubles, and they all went home. The other day they gathered again at Bogusa, who told them that society, as proof that the murder was indeed committed, demanded the presentation of two fingers of the gunpowder. Slavin, Adelsky and Belchikov went and brought two fingers, which Boguso wrapped in paper and took somewhere.

Witnesses of this were: a Jew-portal, whose surname does not remember the indicator, then the broker of the cab shop and the scribe, who teaches the children. Boguzo, returning, brought with him 25 rubles, which he gave to Slavin. The next day, Boguzo told them to come to bury the Powder; but when they came, they learned that Boguso had a guise prepared and ordered to go and bring the corpse of Hatskel, saying that society wanted to see him. Adelsky, Belchik and Slavin, taking with him a bag prepared by Bogusa, went and, half an hour later, brought the corpse to the house of Boguso, in which by this time the scribe, tailor and a broker gathered. These Jews began to scold the late Powder and spit on his corpse. After the abuse, Boguzo said that he had to throw the corpse into the lake, and since the Adelsky, Slavin and Belchik could not control the boat, Boguso went with them, the indicator remained with these Jews. When they returned from Lake Boguzo, Adelsky and others, they said that they placed the corpse on the nose of the boat, and when they went to the depths, they threw it into the water, putting stones first in the bag. In the fur coat of the powder, they also applied stones and flooded it separately from the body. Whose boat and pitfalls, which were carried on the corpse, does not know the figure. This evening Boguzo gave Slavin the rest of 50 rubles. When the corpse was taken away, Boguso was also the fat one who serves in the drinking office or contains it; he also spit on the corpse and then, taking out of the wallet 50 rubles, gave them Boguso, who handed them to Slavin. Of the money received, Slavin gave a figure of 20 rubles, Adelsky - 30 rubles. and Belchikov - 15 rub. Whether Budnikov knew about the murder did not know, but the indicator itself did not tell anyone about it, except for the prisoners

of Kagan and Naymark. Porokhovnik was killed for harming the society with his denunciations of the patent-free trade in Shklov; from the funeral Jewish brotherhood of money for the murder, the participants did not receive the murder.

On the instructions of Yatvitsky, an inspection of the area where the murder was committed was carried out. According to the inspection, it turned out that north-west of Shklov's town, 365-seeded from the last residential buildings, on the border of arable fields and a swamp adjacent to the Shklov Lake, a pit two-arynth and six tops and a width of fourteen tiers were found. This pit was covered with earth, which, when thrown, was loose and mixed with the bushes of the wilted der and found a piece of the vulter of the stitch on the one hand, recognized by the father of Porokhovnik for a flap from the pants that the deceased recently wore. The house in which Yatvitsky was located at the end of the place, behind which lies this area, in two hundred steps, and from the house of Boguza, located on the same street, in four hundred steps.

Upon presentation to the persons he agreed to Yatwick, whom he could not name by his surname, he immediately pointed to Shapier as the fat man, of whom he gave the testimony; to Berestein, as on the person belonging to the consort and knew about the case; on Zalman Boyovsky, as the face, whose indicator, together with the other perpetrators of the murder, was in the apartment. He mentioned in his testimony; finally pointing to the content of the Shklovskaya drinking station of Fundalinsky, he explained that he seemed to have had an apartment in this case.

Then, during the interrogation, Yatvitsky in explaining the conspiracies he made explained that in the house of Shapira (thick) he was not, but was in the house of which he pointed out to the last (Fundalinsky), and that this man warned them on the evening of the murder, saying: "Beware, Hatskel goes"; Shapira only brought vodka to the house and was in the evening. The Berenstein indicated by him, too, was at all, being in the offices, where he gave tickets for vodka and received money. His indicator was not in the apartment. In the apartment of Zalman Bykhovsky, who also countered the murder, the comrades of the indicator were several times, and he, the indicator, only once. Boguso took them to all these houses. In addition, Yatvitsky explained that it was Fundalinsky who said that he would give 50 rubles from himself, if they bring him a sign, but he gave Boguso money from Boguso, but Shapar, and also that during preliminary conversations about the murder there was some old postman, not Shklovsky, it seems, with a black beard, with a bump on his forehead, who also said that he would add money from himself. Moreover, as they went with a guile, there was still a cabman in the field, whom the indicator was not well considered, but Adelsky and Slavin should know best of all these faces, since they lived longer in Shklov and more often went to them.

The ranks of the same Uglik regiment, Adelsky and Slavin, and the Mogilev team of Belchikov, did not plead guilty to the Porokhovnik, and of them the first two rejected Belchikov's reservation in the cause of consciousness to him.

From the Skulov Jews stipulated in the conspiracy to murder and in taking part in this crime, no one also obeyed and explained his acquittal:

Zevel Boguzo, confirming his former testimony, explained that the soldier of Yatvitsky, Adelsky and Slavin does not know, although, perhaps, he saw them someday in his tire.

Haim Shapira, an accountant in a drinking room, that the accusations were brought against him is false and believes that it is made according to the insertion of Boguso, in spite of evil; he does not know the soldiers, he did not give them vodka, he did not promise money to them, he did not give money to them, Boguso was not in the house; the offices also included people of every rank and could see and know him.

Mordouh Borentin - that he, beffroth as a cashier at the office, accepts money and gives out tickets for the purchase of vodka, but Yatvitsky does not know, in the Conspirings of Fundalinsky to the murder of Porokhovnik was not and does not know anything about them.

Zalian Bykhovsky - that he saw Yatvitsky only once with his daughter, to whom he came to ask for on the table, what the indicator refused, as he already had a soldier Zalman Meltzer, who had lunch with them; whether he had a Yatwicki house in the fall - does not know, but maybe he came to Meltzer.

Simon Godin (portal) showed that he was not involved in the murder of Porokhovnik, which is proved by the fact that he himself informed the zandarms, where he would hear what he heard in this case; and when the tomb brought him was brought, he was not present.

Israel Sunderikhin showed that maybe Yatvitsky had been to his shop, he did not have at home.

Yefroim Fundalinsky - whether he had a soldier Yatvitsky - does not know; Wolf Porokhovnik did not say that he would remove his son, otherwise he would be killed. To this, Fundalinsky added that the drinking office pays kagalo 100 rubles. in a month for the kag to oblige the Jews nowhere, except for the office, not to take vodka. From September 1, he paid 900 rubles. members of Kagal; of them 600 rubles. - Neselson, and 300 rub. Zettlin. The defendant Yatvitsky, in confirmation of his reservations, described in detail the internal location of the apartments of the persons stipulated by him, namely: Shenderikhin, Fundalinsky and BYkhovsky and himself indicated their houses, the location of which was quite agreed with his description, with only the difference that in the apartment of Fundalinsky from the kitchen, the course first to the room, and from this room to the right to the hall.

Then, in further interrogations, the defendants Yatsk Adelsky and Yickka Slavin confessed to the murder of Powder and showed: Adelsky - that Boguso was still in 1872. He spoke to the murder of Porokhovnik; in the autumn of 1873, one evening, a few days after Shabash, Braise, when the indicator was walking past the Bogusa house, the latter called him, knocking on the window. The indicator found there Yatvitsky, Slavina and Belchikov; at this time came and went several times the tailor Simon Godin, who also tried to kill the Powder. For the murder promised them 100 rubles., which were supposed to give society and offices. Boguso came at that time the

Powder, who with them drank vodka and talked with Yatvitsky about some kind of feather. From Bogusa, on his instructions, all of them, i.e. the indicator, Slavin, Yatvitsky, Belchik and Powder went to the apartment of Yatvitsky and took some kind of snack from Bogusa. When they were drunk, at night they all came out from Yatvitsky and went to the field. What kind of it got up - can not say, because he was drunk. When they came out in the field, Yatvitsky grabbed Porokhovnik behind his arms and someone threw a rope on his neck, but the rope broke. The powder man burst out, cried out and ran away, and when he ran away steps ten, Slavin rushed at him and threw him to the ground; then Belchikov ran up and suffocating the scarf that was at the Powder on the neck. After finishing the powder, they all went to Bogusa. There Slavin and Yatvitsky were washed, as they had blood on their face, especially Slavin. Yatvitsky said that he was bitten by his feast. He also in the field, during the struggle, shouted that the Powder bit his fingers. In the house of Bogusa, the indicator saw the Cherry of the cutting of a folding knife, which was taken from Porokhovnik; Slavin took out of the pocket of Porokhovnik 9 or 10 rubles. and 50 kopecks. trifles, Belchikov brought with him a hat Porokhovnik. But Bogusa said that the hat is not a sign, but you need to cut off and bring your fingers, but, nevertheless, immediately gave 25 rubles. Receiving two shovels from Bogusa, they all went and buried the corpse, a little dragging him away from the place where he lay. The next day, in the evening, they gathered again at Bogusa and the indicator with Slavin, went and dug Powder, from whom Slavin cut off two fingers with a knife, which he received from Bogusa. Taking his fingers, Bogusa somewhere took them away, but soon returned and, it seems, a little after him came "thick, high", which serves in the office, and brought 50 rubles, which was received by Yatvitsky and Slavin. The next day they came again to Bogusa, who said that it was necessary to "dress" Hatzkel, although, he said, "I think he may even lie among the city, but it is better to hide." In the yard was ready pituitary and with her a submariner, a shower (brother of his wife) soldier Candy (Gircha Mikhelson). The indicator, Slavin and Belchikov, all together with the cab drove to the place, dug the body and brought to the house of Bogusa. Then there was the tailor Simon Godin; he gave a bag with which he went to the shore, taking with him from Bogusa, near the house, stone. On the shore, the body was put in a bag, put there the same stones and a fur pit, but since the bag was tore, someone gave someone to give another, in which they put a fur sock specially from the body, and, taking the body and fur., went to the depths of the lake; first they threw the body, and on the way back and a fur. Upon arrival from the lake to Bogusa, a division began: the indicator was given 13 rubles, Belchikov - 15 rubles, and how much the rest had - does not know. Divided Yatvitsky and Slavin. Belchikov was promised 30 rubles, but they were not given, so he gave them out. Slavin said that he did not buy the watch, but received a gift for this case. At the time when the indicator was called to Bogusa, on the evening of the murder, there was still a head from Katz village, with a bump on his forehead; he said that he would not regret giving 10 rubles, since Hatskel and he was in trouble. In the office, in the sentences to murder, the indicator was not, as well as in the houses of Bykhovsky and Fundalinsky.

Fundalinsky, however, is guilty of the terms of the parties; Bogusa said that it was at his request that he was looking for people to kill. Sunderikhin gave 35 rubles; this figure was heard by Yatvitsky, Slavin and Belchikov, but he himself was not in his house. Slavin and Yatvitsky told that they cut his mouth with his own knife, but who exactly cut them - does not remember. Beaver, who served in the office, should also be a participant in this case, since he and Bogusa persuaded to kill the powderbox.

Slavin showed that in the cons about the murder last year participated together with Bogusa the Jew Katsman, with a lump on his forehead. On the same night, when Yatwicki arrived from the prisoner's mouth, he began to talk. Bogusa took them to the office, where Fundalinsky promised them to give them 175 rubles for this case. There were also employees in his office, who, convincing them, said that they would stand up for them, and that the rabbi said that, according to Jewish law, such a person could be killed.

Indicator and his comrades, i.e. Yatsvitzky, Adelsky and Belchik, were at home with Fundalinsky, as well as at Sunderikhin, who after the murder gave them 35 rubles. in the apartment. On the eve of the murder, in the evening, they were in the office and drank vodka. There were: he, the indicator, Yatwicki, Adelsky, Belchik and Boguso, and then finally decided to kill Khatzkel. We were in the office again the other morning. Hatskel also came there. From the office, they, along with Porokhovnik, went to the shop, where they drank vodka. When they went to Boguse, they went home, and in the evening, after the teaching, they gathered again at Bogusa. The indicator came with Yatwicki; there were already Adel and Belchikov. Soon came the black tailor, as well as the Powder. Did Boguso send him for the Powder, he doesn't know. From here, by the order of Bogusa, we went to the house of Yatvitsky. Tailor did not go with them, Yatvitsky talked with Porokhovnik about some kind of feather. The powderman demanded everything from Yatvitsky to give out some stolen perina. Promised to give it, Yatvitsky called Hatzkel in the field, everyone followed him, having had a decent drink, not excluding Hatskel. In the field, Yataitsky threw the rope on the neck, which Boguso gave him Boguso in his apartment. Adelsky picked up the rope from the other end, but she broke, and Hatzkel ran. The indicator held him by the shoulder, and Yatvitsky grabbed his hands, then all four attacked him and fell, but the blows on the head did not score. Then, the former scarf on the Powder, Adelsky and Belchikov strangled him. The wounds on the face were inflicted and cut the gunpowder with some knife Yatvitsky, and then the indicator was held by the Powder. Portmone with money 10 rub. 50 kopecks. took out the figure and handed them over to Yatvitsky. Having killed the Powder, they brought Boguse a hat of the murdered; at this time Bogusa had a small tailor, Katzman (with a lump) and someone else. Bogusa with a hat went into the office, but, returning soon, said that the hat is not a sign and that the office requires two fingers. Whether they received money that evening - does not remember, but it seems that they received 25 rubles. On the same evening, the indicator, Adelsky and Belchik buried the corpse of Porokhovnik, taking Bogusa two shovels for this. The next evening, they went to dig up the corpse and cut off two fingers; the indicator held his hand, and the Adelsky cut. Bogusa, having

received his fingers, wrapped them in a piece of paper and carried them to the office. At this time, Bogusa also had Jews, but who exactly did not remember. After that, the other day or the same time, they went with Bogusa to the office, where Fundalinsky gave them 50 rubles. In the morning, on the third day of the murder, Bogusa said that it was necessary to bury Hackel, then the office will give the rest of the money. In the evening, Bogusa prepared a subversive and a submariner (Squargel of Mikhelson's soldier). The corpse was followed by an indicator, Adelsky, Belchikov and a cageman and brought Bogusa to the porch. On the porch came the Jews, from whom only the tailor and what is with a cone. The Jews looked at the corpse and spit on it. Bogusa took out the bag, put a body in it, as well as two stones and a fur coat and took to the lake. Yatwitzsky stayed with Bogusa, who went with them. On the shore was prepared a boat, in which they put the body. From one end, Bogusa sat down, and on the other, the Adel and Belchikov. In the shallow place of the lake, they threw away the corpse: Bogusa, taking over a long rope that was tied to the legs, pulled the corpse by the boat to a deep place and then threw a rope. The fur Coat surfaced up, it was taken and someone went again behind the bag, in which they put the fur and was flooded especially from the body, closer to the shore where the house of Bogusa. After the funeral, they received from Sunderikh 35 rubles, Boguso gave 10 rubles, it seems, from the Jew that with a lump. The indicator got 25 rubles, Yatvitsky - 30 or 35 rubles, Adelsky also 25 rubles, probably, does not remember, and Belchikov - 15 rubles; the latter Yatvitsky promised more, but did not give Belchikovy. When Fundalinsky issued 50 rubles, there were two fat-laws, who for the murder promised more money: the office said that they would give 300 rubles. Whether the money was issued for this from the burial of the Jewish Foundation does not know.

At the face-to-face bets given to those who confessed to the murder on the occasion of the disagreement of their testimony, it was clarified: Slavin agreed with Adelsky, Adelsky, coming to the house of Zebel (Godbes), found him there, Slavina and Yatvitsky; Adelsky was on the street of Slavin that he was also with Sunderikhin, when they received from him 35 rubles, explained that, perhaps he was. You're at the corpse, but denied that he was at the time when they were promised 175 rubles in the offices. And he remained at his testimony that Shapira was giving money in Bogusa's shrew. Finally, Adelsky agreed with Slavin and that, perhaps, he really pulled for the scarf with Belchikov. Slavin found Yatvitsky that the money from Porokhovnik's pocket, he gave Yatvitsky in the face; that the wounds were made by Yatvitsky and that the testimony of Yatvitsky that he was not an assistant is wrong; in the opposite time, when Khatskel was seized and felled, Yatvitsky noticed that they had Slavina and Adelsky." Yatvitsky objected that he did not take money from Slavin, that Slavin inflicted wounds on Porokhovnik, that he had thrown a rope on his neck and that he did not force anyone with a cry; in relation to the promised money for the murder, Yatvitsky explained that he had heard 50 rubles, or perhaps Slavin was promised 175 rubles, since Slavin was the senior in general.

On the organization of the Shklov drinking bureau and kagal and about their relationship to the late Khatsker Porokhovnik, the following data are obtained by the investigation:

Peixah Lieberman under oath showed that the Shklovskaya drinking office has existed for 50 years, has been in the lease content of Fundalinsky in the company with Landau, by prodgu to Trevs, and is arranged for purely commercial purposes. The ladies who come from the sale of wine exclusively come in favor of Fundalinsky and his principal. Employees in the office of Shapire, Bernstein, Bobrov and others in profits of offices do not participate, but receive only one salary, no doubt calculated in proportion to the luck of the office. The benefits of wine surgery are that the office sells wine for 5 rubles. 20 cop. for a bucket, while in the taverns, for example, in Morduha Kagan (on the church land) the same wine, and even better, is released from 3 rubles. 80 cops. - up to 4 rub. Such a high price and the right of the monopoly of the offices, although it is supported, in the opinion of the indicator by the mutual consent of the bureau and society, but for all that from time to time there were personalities who, trading wine in the undermining of the offices, thereby became in the hostile relationship with it, and one of these personalities was the late Khatskel Porokhovnik, who, with his ambiguous reputation in general, was still terribly. So, he was once subjected to terrible beatings, being detained with a small amount of wine during the management of the office of Makhnevich, about which the case was opened by the bailiff. During the office of the office, Luria Hatzkel opened a "subversal" tavern, but this tavern was closed to him. The powderman also served as a hinst and the massacres, discovering their plutions. The indicator as a result of the foregoing leads to the conclusion that Hatskel was killed not by malice or other personal types of murderers-soldiers, and that they could be only an instrument of extraneous hatred, but whose indicator does not know and does not have suspicions.

The caretaker of the Shklovsky Jewish School Yakov Peskin under oath showed that the office is dependent on the Shklovka Kagaala and pays him for the monopoly of wine sales, for the elimination of explosions and for raising the price of vodka from 1 500 to 2,000 rubles. in a year. These money is made by Kagal: Genkin, Gurevich, Niselson, Askinazi and David Lifshitz, as well as the guild elder. Kagal, in turn, protects the office from the bombings, and, otherwise, is deprived of the right to remuneration; and therefore, in the case of the discovered explosion, the heated with his power or causes the person to put up with the office, or takes the demarche more seriously: he begins to pursue such a person, imposes cherems (anathems), curses, excludes from the Jewish environment, and in the case of stubborn resistance, the murder is decided. Although the office in such cases does not remain indifferent, the executor of all these measures is the kagal, which, if necessary, gives it even soldiers with drums for execution, as it happened in the winter of 1873. with one poor Kagan, who dared to sell cheap vodka, as known to the gendarme captain Klyuyev. Nevertheless, all these tricks of Kagaala, in the head of which are the named Neselson, Gurevic and others, all the triedwive scammers, in the eyes of the common people remain invisible, since only the office, but not kagal, are striking in the eye. Hatskel

harmed the office with the delivery of cheap vodka, the kagaloo with his denunciations for the purchase of fugitive soldiers for rent, for a fake for years in metrics at the rabbi, to make a false oath, for the sale of dead cows by the cartilage, which especially harmed the boxage, for the sale of tobacco with false baband.

Then, in a particularly given review, Yakov Peskin explained that the Powder, untrained in any craft and did not receive education, should have become a tenant of Korchma; but then he began to fail: the first and second corchmas were selected from it, since people who offered a large fee for rent appeared. Hatskel took the third hard, but in it he had previously buried his fortune, and then buried in the ground and himself, because as soon as he became the tenant of this trechma, then the then empets of the Shklovskaya Pituitary Office, fearing the undermining of the Hatzkel trade of the bureau, he tried not to issue him a patent, for which Hatskel first complained to the authorities.

Shklovsky Kahal, which receives an annual fee from the office for the increase in the price of vodka, could not remain indifferent to Hatzkel and his tavern and began to pursue it indirect ways. Hatzkel was forced to conduct permanent court cases and went bankrupt. Without more money to buy vodka and a patent, he entered into a partnership with the Jew Mipdazne. Between this partnership and the office there were disputes that he disassembled the indicator, being then a rabbis, and ended with the fact that the container of the office, for the sake of satisfying Hatskel, undertook to pay him with the condition that Hatzkel only lived in the tavern, and not traded. Hatskel was paid this money while the indicator was a rabbi; after that, they stopped this fee, and the kagal began to think about how to get rid of Hatzkel. He put a Jewish moth of this world in his pocket, and the witnesses falsely swore that he stole the pilgrim, for which Hatskel was imprisoned for three months. Then he gave him the same case with a package, having the intention to put him into a longer conclusion. Hatskel discovered [revealing] the "Kryukov case", but hearing that 12 persons who falsely swore, were awarded to imprisonment, he ran to the indicator, saying: "Yes, it is a matter of rubbish: the kalāl has already noted that they all died, and one of them was Bludstein's father." noted in the kalail in the revision fairy tale as the dead - Approx. LVN. . Further, Hatskel informed the indicator that he, proving his honesty, applied to the prosecutor, the governor and the chairman of the chamber [judicial - Approx. LVN], and in Shklov they uttered that he had sailed to the merchants. On another occasion, Khatskel said that he, being angry with the merchant of tobacco Shenderikhin, led an excise official to him, in which he bought tobacco under a low banderol [fake excise stamp - Approx. LVN], and that Sunderikhin, through Bogusa, wanted to buy this tobacco with a lady. The next day, Hatzkel told the indicator that Sunderikhin wanted to break his head and said: "There will be a place for you under the bridge." At this time, the whole Kagal rebellious against Hackel, who several times said: "I am afraid of robbery kagal." For a whole month, Hatzkel did not eat in a day; he will run to the indicator, take a piece of bread with herring or a spell of vodka and will leave; sometimes, having met the indicators on the street,

asks: "Give me a few kopecks, I will die - I have not eaten for two days." Recently, he earned from butchers, who gave him a ruble or two for not bringing them to sell meat from dead cows. Hatskel said that once in the eye of his caliminded Kretschmer met his kagal ten, grabbed him by the throat and wanted to strangle him, but Hatskel broke out and disappeared. On another occasion, he said that he was wanted to kill two Russians at the time when he was in Kornilovka, in a house where the patent-free trade in wine was made, which Khatskel repeatedly reported to the chairman of the state chamber and the excise department. During the holidays of Kushchi, Hatzkel last saw the indicator and said that he had the money and that he would go to St. Petersburg to sue the khalal on his tavern, and at the same time reported that Neeson Bludstein advised the Shawger of the Hackel, Meer Shuster, to poison Hatskel, saying that this was a God-pleasing thing. After that, Hatskel disappeared, and in Shklov rumor swept through that he was killed in the house of Bogusa. Hatskel Porokhovnik was a healthy physique, a strongman; to kill him, he needed the cumulat strength of several people and attack him drunk, otherwise he would have fought off everyone.

Kagal is a gathering of fraudsters, which, due to different conditions of closed Jewish life, was formed, strengthened, captivated by force of public administration and exploits various tricks and frauds, exploits Jews and directly acts to the detriment of government goals and aspirations, turning laws and government decrees and orders into dead letters. Shklovo kalag, and after it Berdichevsky, are two main kagals of Russia; of these, the first most important, more influential and multi-complicated in its actions. Kagal, having seized once and for all public administration in his own hands, affects the whole of society and can force everyone to obey him, resorting to threats, bribery, curses, persecution, recruitment, execution, execution, drummer battle, inquisition torture, etc. He holds everyone in horror and fear to such an extent, so cleverly forcing everyone to impose a seal of silence on their mouths that everyone is afraid to pronounce an extra word, everyone speaks cautiously, because he knows that the Inquisitional Court can sentence him to deprioriture, torture and even death. The power of Kagal leads to all panic, because everyone values their material well-being, and even more so by life.

This information about the relationship of the office and Kakal to Porokhovnka was confirmed by the gendarmerie non-commissioned officer Andrei Anikiev, who showed that, in the service of m. Shklow was six years old, he knew the gunpowder well. He once kept the tavern, but she was taken from him in court. Hatskel, in turn, having learned that some tires in Shklov sell wine received from the office without patents, informed the witness and the excise authorities about it, as a result of which the acts were drawn up. In addition, he revealed the "Kryukov case", which consisted in the fact that Kryukov, a Jew of a foreign society, was put into recruits by the school society (this was in 1870 or 1871). Even Khatskel helped to find the abuse of the former Shklovsky headman Neselson in the case of embezzlement of 1.300 rubles. public money, as a result of which Neselson was deposed, but later was chosen again. This was also

investigated. All this has excited the universal resentment of the Jews against Hatskel, and he was subjected to various persecutions. Four years ago (1870) In the vicinity of Shklov in the virtours, three Jewish women were killed, then the Shklov Jews wanted to blame the Powder, and the witness himself saw how they in a crowd forced the Powder to keep the heads of the corpses on the belief that if the murderer took up the head of the murdered by them, he would flow out of the corpse of blood. When the Powder picked up the head first the corpse of his mother, and after the corpses of his daughters, all the Jews shouted that blood was flowing. But the former supervisor Slavinsky noticed that blood had flowed before; in the crowd, Neselson, which he did not know that he was such an influential person, as well as Shllyu Gurevich, Meer Kretchmer, Tsadik Lubin and Subbotin. However, in this case, the killers were found - soldiers of the Uglik regiment, and not Porokhovnik. Even before these cases, the Porokhovnik was put in the office pockets of moth-livers and stated that he had stolen it; in the trick of this, as the Powderman himself told, employees in the office of Krol and Bobrov participated. The powderman for this godfield was sentenced to prison. Then in April 1873, he was taken to Shklov with vodka brought from the svalov crook. He was taken to a paternal apartment, but he also arrived there at the request of Porokhovnik and the indicator, and saw him bound and beaten. In the yard, the indicator met Kroly and Bobrov, in which Khatskel complained that they beat him. In addition to these persons, a crowd of people gathered in the yard of the deadly apartment. The powderman lay tied on the ground, his face and shirt were in the blood. On this occasion, the bailiff drew up an act on the detention of Porokhovnik with vodka. At the same time, the paramedic Zuckerman was called up, but he announced that Porokhovnik has no combat signs. After that, the powderman reported to the bander-free [excise, i.e. Illegal, Approx. LOVN] trade in tobacco and slaughter of sick cows. One day a witness, walking through the market, met the Powder; he ran out of the carnival [the room for cutting carcass - Approx. His face was a blue face, his face was frightened, the shirt was torn. He said that in the Infection Meer Kretschmer (Khale Ten) wanted to strangle him, but someone repulsed him. Tailor Godin, two days later, also told the witness, explaining that Powder was repulsed by the cartridges. The same Godin said that when the powderman freed himself from the hands of Kretchmer, the latter, hit him on his shoulder, said: "Oh, Powder, full - you do not live long." It was September 29, 1873. To this, the witness added that he stated this for his superiors, but this case, while the Porokhovnik was alive, did not seem important. Zalman Rawman under the sorg showed that the kala is not the management chosen by society, and this is a collection of people who have seized the power of public administration. The catering office pays kalaga of rubles 22 or 26 for the right to sell vodka more expensive than in other institutions; if it did not pay the kagalo, she would have lost buyers. The cousin of the murdered Khatskel, Isaiah Porokhovnik, unanimatedly showed that Hatzkel had discovered the tires in Shklov and sold the wine cheaper than the school drinking office, for which he was subjected to various kinds of persecution: the office sued him, dragged him on the

suckers, etc. Questioned by the oath: Mindlin, Stolyarov, Alton, Sherman and Peskin responded disapprovingly about Boguso's behavior as a first scammer from whom everything dirty can be expected; it is a man without religion, conscience, and human feelings.

The Mogilev Chamber of Criminal and Civil Court, considered on July 4, 1875. The real case, determined:

1. Arona Berkov Yatvitsky, 29 years old, Itska Kalmanov of Adel, 26 years old, and Theresa Moisheva Slavina, 30 years old, to recognize, by their own consciousness and in the circumstances of the case, guilty of the murder of the philistine Khatskel Porokhovnik, committed in a solitary place, where he was brought by murderers by a preliminary agreement. 5, 149, 1452

(continued. 1871) and 1453 articles of the Code and the 1st Article of the Military Charter on Punishments, and Yatvitsky, on the basis of the same articles and 152nd article. laid. and the verdict of the provisional military court, held on April 25, 1874, by which Yatvitsky, for theft of the first kind, was awarded for the second time to deprive all special rights and advantages and the surrender to the military-correctional offices for four years and six months, to deprive all the rights of the state and to expel labor in the mines (3rd step. 19 th st. laid.) for twelve years with consequences for 25. laid.

2. The ordinary first article of the Mogilev county team, Elju Belchikov, 24 years old, is found not guilty of murder, and by his own confession of not to be brought about the crime and, on the basis of 126, 149 and 138th article. laid. and 6 and 56. the military charter shall be subjected to single prison for two months and two weeks with the admission of fines with the condition of 69. Military charter.

3. Mogilev philouster Zebel Meerov Boguzu, 41st, to find guilty, for the circumstances of the cases guilty of the murder of Khatskel Porokhovnik and on the basis of 13, 120 and 1454. laid. deprive all the rights of the state and refer to hard labor in the mines for fourteen years with the consequences of 25 th. laying.

4. Mogilev philatier of Israel Yakovlev Shenderikhin, 37 years old, on charges of a trial by means of bribed to murder to leave suspicion with the consequences, as unapproved of behavior, under the 315-th article. t. XV kn. 2.

5. Chausov 2nd Guild of the merchant Efroim Leibov of Fundalinsky, 44, on charges of murder, Orsha philousty German Feigin, 40 years, on charges of concealing the crime, farmer Jaim Shapiru, 43 years, and philousty Mordukh Berenstein, 39 yearsthe crime committed by him and on the basis of 126. laid. Imprison for three months.

6. Regarding the candidate of rights of Mikhnevich, philousty Berki Bobrov and Zalman Boyhovsky, the agricultural landlord Shmuily Katsman and the privates of the Uglitash regiment Volokhov, Meltzer and Budinkov, by the validity of the charges erected on them, the case of the proceedings to stop. The provincial prosecutor in the protest submitted to this decision explained that, in the exact meaning of 120-th article. Bogusa is subject to the highest penalty under 2 th. 19 th st. The provincial prosecutor agreed, in other parts, with the decision of the chamber.

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